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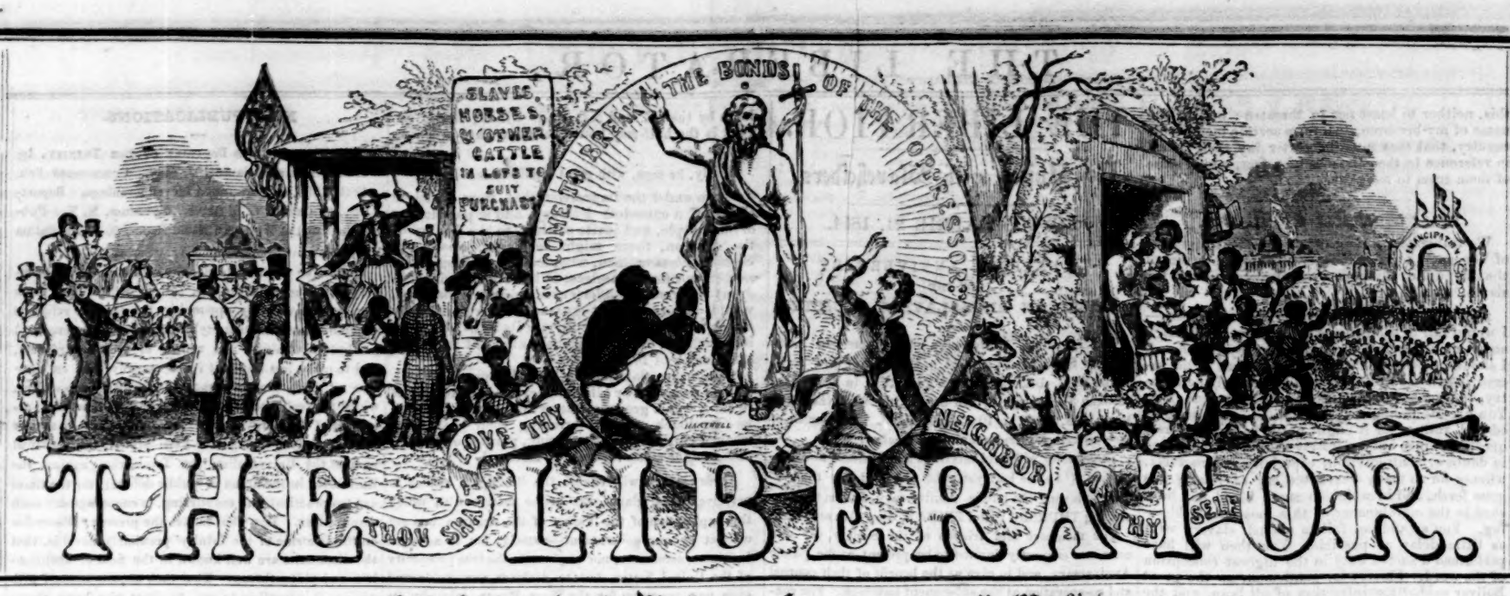
☞ In the columns of THE LIBERATOR, both sides of every question are impartially allowed a hearing.


SLAVES, HORSES, & OTHER CATTLE IN LOTS TO SUIT PURCHASERS
I COME TO BREAK THE BONDS OF THE OPPRESSOR
THOU SHALT LOVE THY NEIGHBOR AS THY SELF
IMMEDIATE EMANCIPATION
HASTINGS
THE LIBERATOR.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

☞ 'Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions TO SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under the name of persons . . . . . in fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; AND THEREBY TO MAKE THE PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—*John Quincy Adams.*

WM. LLOYD GARRISON, EDITOR. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, PRINTERS.

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REFUGE OF OPPRESSION.

ABOLITION PRESSES AND LECTURERS.

Extract from a tumid, impudent and servile speech in favor of the Nebraska Bill, delivered in the U. S. House of Representatives, March 15, by the Hon. (!!) Samuel A. Bridges, of Pennsylvania:—

And so with the Territories of Nebraska and Kansas now in question, as I have been informed, the laws of nature have made them inaccessible to slavery. Then wherefore this opposition to the bill, and this quarrel with the South? Is it to accomplish any good or wise purpose? or is it to renew the fire of fanatical abolitionism, to disturb the peace of the country, and endanger the Union? If the latter, it is only the fulfilment of the prediction made by a distinguished Senator, in 1850, that 'Let us legislate as we will, abolitionists will still agitate.' And so they will, until their dangerous purposes have been accomplished. And, sir, let me here ask who it is that agitates, who it is that inflames the public mind. It is abolition presses, and abolition lecturers. The latter being too indolent to procure a living by honest industry, traverse the country, sucking their existence from the people, and poisoning the public mind with their pernicious doctrines. And, as long as this practice exists, there will be excitement. The people are naturally honest and unsuspicious, but their fears are awakened and their judgments are perverted by such individuals. By listening to lecture after lecture, it is so beaten into them, that they believe the hydra-headed monster slavery is before them. They think there is reality in all the horrid pictures which are drawn before them; and, consequently, become deeply prejudiced against the South." On the 17th of July, 1850, Mr. Webster, speaking of Northern prejudice, said:—

'Now, sir, this prejudice has been produced by the incessant attrition of abolition doctrines by abolition presses and abolition lecturers, upon the common mind. No drum-head, in the longest day's march, was ever more incessantly beat, than the feelings of the public in certain parts of the North. They have been beaten incessantly every month, and every day, and every hour, by the din and roll, and rub-a-dub of the abolition presses, and abolition lecturers, and that is it which has created these prejudices.'

And, sir, this rub-a-dub is beginning again to be beaten in the North. I have been pained to see that a public anti-Nebraska meeting was held at the city of Hartford, in Connecticut, on the 24th ultimo, which was addressed by several Reverend gentlemen; by men who preach from the sacred desk free salvation to all men, yet in the political arena deny them freedom of action in the social and domestic relations of life. The echo of that 'roll and rub-a-dub' will undoubtedly be heard in other sections of the North, and the most inflammatory appeals will be made to the people, to array themselves against the South; but I have too much confidence in their intelligence and patriotism to believe that it will prove successful. The legislation of 1850 has made a favorable impression upon them. By it, they have seen the escape of their country from the greatest peril, and its noble institutions preserved and continued to them. By it, they have seen the cloud of civil war dispelled, and succeeded by the bright sun of fraternal love and peace. But, lest the whirlwind of fanaticism should again sweep across the present generally smooth and placid bosom of the public mind, I call upon the people, in the name of those martys who sacrificed their lives in the cause of freedom; in the name of the rich legacy which they have left us; in the name of the high destiny which awaits our great and glorious country; in the name of morality and religion; and by all the thrilling memories of the past, and the transcendent hopes of the future, to beware of the false and dangerous teachings of wily abolitionists, men who artfully strive to produce discord, division and revolution, and to make them their servile tools to carry out their selfish and disorganizing purposes. Men who aim an uplifted blow to strike down the pillars on which rests the noblest fabric ever reared by mortal man; and who carry with them the torch to fire our beautiful temple of freedom. Of such men, I say, beware! Fly from them as from a pestilence, for they are their enemies, and the enemies of the nation. Like serpents, they may for a time display their fascinating colors, and charm them with their beauty, but it is only the easier to make them their victims, by drawing them more successfully within their coils, that they may subjugate and enslave them to their destroying will.

From the New Orleans Picayune.

ANOTHER KICK AT THE DEAD LION.

The work of demolition not having been quite completed by the attacks of Wendell Phillips, Lloyd Garrison and Theodore Parker upon the name and fame of Daniel Webster, a fourth crack-brain was brought to the stand, in the person of Ralph Waldo Emerson, who, mounting the tripod, whence so much lunacy has been promulgated—the platform of the Broadway Tabernacle—proceeded to put the finishing touch to the utter extinction of the memory among men of the late Senator from Massachusetts.

The particular friends of Ralph Waldo are talking the most ineffable twaddle about their pet and his speech upon that occasion; and it would seem that another Moses had come down from the mount, with his face shining like that of an angel, and too glorious to look upon. Think of a Massachusetts man writing, and a Massachusetts editor publishing, that that was only just a very little short of an inspired oration, which attributed to the speeches of Daniel Webster 'sterility of thought,' 'want of generalization,' and an utter absence of 'a single remarkable sentence, or a single valuable aphorism, which can pass into literature from his writings!'

We do not blame this poor muddle-brain for his tirade so much as we do those who procured its utterance, and, by sanctioning it with their presence and afterwards putting it in print, seem to stamp it with a value and give it a currency it could not obtain without such aid. It is like stirring up an inmate of one of our lunatic asylums to rave, and repeating to the world all he says as gospel. This Ralph Waldo Emerson has been living in an atmosphere of intellectual fog for so many years that he has become used to it, sees the world and everything it contains through it, and thinks thick, talks thick in it like a man in a dream. A crazier fellow lives not out of bedlam, and yet he has his worshippers and admirers, who seem to have much the same sort of veneration for him as the Musselmans do for the insane, whom it is a part of their religion to revere as something beyond their capacity to fathom.

The discourse delivered by this transcendentalist orator was one of a series called 'Popular Lectures on the Subject of Slavery.' If there was a paragraph in it, from beginning to end, that had any meaning, level to a 'popular' comprehension at all, it has been most grossly misreported by the New York press. Such turgid sentences, such senseless periods, such pointless paragraphs, leading to nothing, informing of nothing, savoring of nothing, were never uttered before. And such a feather-brain to talk of Daniel Webster's lack of ability in writing and speaking, and the absence of 'a single valuable aphorism' in all his writings!

Here is a specimen of Emerson's idea of a 'valuable aphorism.' Speaking of the Fugitive Slave Law, he says: 'Laws are of no use without loyal citizens to obey them!' And here, again: 'It is of no use to vote down gravitation or morals.' And here, again: 'Liberty is not cheap: it is the result of the perfectness of man;' and once more: 'He who commits crime, defeats the end of his existence!'

Truly enough has it been said of this unfortunate personage, that he is one of those who seem to be saying something, but the moment you would take hold of that something it collapses under your fingers like a soap-bubble.

From the Carrollton (Md.) Statesman.

CLERICAL POLITICIANS.

Our ideas of the purity of character and honesty of motive of the clergy of our country have been sadly weakened by the acts of many who wear the cloth, particularly in the Northern States. There are clergymen, not a few, who are forever finding great crises in our affairs as a nation, when they feel called upon to save the State. They then leave souls to take care of themselves, and most impertinently attempt to steady the ark of the government, or to guide it in safety through storms and peril. These men, in the new character of clerical politicians, sow intestine dissensions, build the fires of fanatical zeal, arm brother against brother, pour the zeal of religious enthusiasm into the caldron of political bitterness, and thus do more mischief than all their example and precept for a lifetime in their legitimate sphere can possibly atone for.

They teach that human laws may be openly resisted—nay, that it is the duty of Christians to urge open warfare with the State, whenever its constituted authorities pass a questionable law—not a warfare for repeal simply, but of direct resistance to the execution of the law. Red republicanism never vented more anarchical doctrines than they preach; anarchy never had more fiery apostles than these misnamed ministers of peace. Placing themselves in the attitude of ambassadors of Heaven, they utter the language of devils, and give counsels coming fresh from the midst of the bottomless pit. Tell them the Bible does not square with their atrocious advice, and they are ready to forswear their allegiance to it, and to dethrone Deity himself, if he teach a humanity not in keeping with theirs, or inculcates a charity which reproves their mad zeal. Like vultures, they pounce upon the dead, strip them of their cerements of the tomb, and hold up their decaying carcasses to the contempt of the world. No deeds of patriotism, no purity of character, no lifetime of noble service in the cause of their country and of humanity, no height of genius or nobility of intellect, can save from denunciation the most bitter, railing the most terrible, if in one solitary instance the great and good has spoken or acted adverse to their ideas of right. The Nebraska bill has produced one of these clerical crises. The pulpit thunders with denunciations that reek of the spirit of Pandemonium. Taste and elegance are discarded to find harsher epithets and ruder language than the political hustings would justify.

As the ancient Saxon carried a burning brand from house to house to arouse the whole population to arms, these men, themselves flaming firebrands, flash their hellish light from hearthstone to hearthstone, throughout the free States, to kindle civil strife, to arm brother against brother, and produce such a shock as the world has not before felt. The Parkers, Beechers and Stowes are up, and, like miniature volcanoes, belch forth fire and smoke, as though they were escape pipes of the infernal pit. The South is denounced as robbers, men of blood, unworthy of a place in God's creation. They mount the political rostrum, the lecturer's stand, and the pulpit alike, and in each their theme is the same, political agitation, resistance to the law in the name of religion and of God.

The round heads were simulated by just such men, who thought murder in God's name and that of the parliament perfectly justifiable, who scrupled at nothing, and had no promptings of humanity or of charity.

Glad are we that such pestilent stuff finds no countenance in the South. Here purity, piety and learning combine to honor the church and bless mankind. Here, master and slave go hand in hand to the altar, and march on together to immortality. Here, the teachings of the pulpit respect the Bible, on which our holy religion is based, and do not attempt to manufacture a God to suit political predilections, or depraved and fanatical zeal.

We hesitate not to say that more danger is threatened to this nation from the clergy who will attempt to meddle in politics, than from all other sources. Let it be a maxim with all who have an American heart, to resist all such interference, whether it be open and undisguised as that of Northern pestilent priests, or secret, as is sometimes the case in other quarters, dictating the vote as a matter of faith, or assailing, adroitly and under plea of justice, the established institutions of the land.

WILLIAM H. SEWARD.

The present ominous agitation of the Nebraska question has developed to the world, in various ways, the plans and projects of W. H. Seward and his organs and sattellites, in reference to their future political operations. His recent speeches and letters touching the slavery question, and the feeders thrown out from time to time by the leading journals in his interest, furnish a perfect key to his views, the principles of his party, its organization, and its active policy hereafter.

The success of Seward's party would doubtless be a victory to Lloyd Garrison, Theodore Parker, Henry Ward Beecher, and the Anglo-American abolition coalition of Stafford House; but as the death-knell of the Union would be followed by the destruction of the present overwhelming prosperity of the North in all our numerous industrial pursuits, we have interests stronger than negro philanthropy involved in the Union, and which bind us to maintain it against all agitators and traitors who would compass its overthrow.

Let the honest Union men of the North awake. The Free Soil coalition of the administration has given a new impetus to W. H. Seward, the anti-slavery fanatics, and their seditious designs. Has our Free Soil Cabinet utterly paralyzed the Union sentiment of the North? Is W. H. Seward to be our lord paramount in 1856? Before the expiration of another year, we shall be called upon for action. Treason is at work, and there is danger in it.—*N. Y. Herald.*

☞ 'The fat, healthy, contented negro in Georgia is happier than your Beechers, Garrisons, Gerrit Smiths, or any of the whole tribe who are laboring so hard to make the African race miserable.'—*John Mitchel's Citizen.*

THE LIBERATOR.

BAPTIZED INFIDELITY.

The devil rarely compasses a great deal of mischief among men of sense, when he introduces himself with 'horns and hoofs.' The 'cloven foot,' when fully exposed, is, generally speaking, a sufficient token of Satanic presence to put most people a little on their guard. It is when the Prince of Evil assumes the form of an '*Angel of Light*,' that he succeeds best in deceiving those whom he would destroy. When the cloak of religion is put on to cover the ugly deformities of bald infidelity, we have most to fear. The ravings of such men as Voltaire, and Tom Paine, and Abner Kneeland, are heeded only as the howling of an offensive wind. They make little or no impression, for the reason that such men are honest enough to tell the world that they are infidels, and so the world are advertised to look out for them and their teachings, and treat them accordingly. But when infidels turn *preachers*, and profess to be *Christian* ministers, and pretend to preach the Gospel, it is then that they are in the way of doing infinite mischief. We have frequently called attention to the infidel sentiments which Theodore Parker, of this city, puts forth from time to time, under color of preaching the Gospel, as a minister of Christ.

It may be that some persons, who are not fully aware of this man's sentiments, and the injury which they are doing in the world, are inclined to the opinion, that he has been over-severely dealt with by those who ought to look upon him and his doctrines with the eye and heart of a large charity. The best arguments wherewith to convince such people of their error are the facts, as they come forth, from time to time, in the wild declamations of this gifted but most misguided man.

The last infidel sentiment which we have met with, as coming from this preacher of death, is the following shameless piece of blasphemy.

In speaking of the Protestant churches, in his Anti-Nebraska sermon, he says:—'The foremost sect of them all debated, a little while ago, whether it should have a litany, and on what terms it should admit young men to the communion table—*allow them to drink "grocer's wine" and eat "baker's bread" on the Lord's "day," in the Lord's "house."*'

Did the blistered lips of the vilest infidel ever distil a more deliberate sentence of sarcastic contempt of the most solemn ordinance instituted by the Lord Jesus Christ! A man who can utter such a sentence, and pretend to be a preacher of the gospel, may well claim the distinction of a degree of godless boldness, which would put a whole regiment of French infidels to the blush.—*Boston (Episcopal) Christian Witness.*

☞ A beautiful specimen of 'Christian' courtesy and meekness! This 'Witness,' which is so shocked at Mr. Parker's reference to eating 'baker's bread,' (is it not such?) and drinking 'grocer's wine,' (is it any thing else?) is the mouth-piece of a denomination which is in religious fellowship with men-stealers and slaveholders, and which arrays itself against every effort for the emancipation of those held in bondage. It is the old trick of straining at a gnat and swallowing a camel—of accusing Jesus of being a Sabbath-breaker and having a devil. Mr. Parker's guilt is no worse than was that of Isaiah, when he inquired of the sanctimonious, ceremonial, hollow-hearted Jews—'To what purpose is the multitude of your sacrifices unto me? saith the Lord. Incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.' And had the editor of this false 'Witness' lived in the days of the prophet, he would have reviled and anathematized him as strongly as he has Mr. Parker, and for a similar reason.

From the Essex County Freeman.

MARRIAGE.

'Marriage is to woman a state of slavery. It takes from her the right to have her own property, and makes her submissive in all things to her husband.'—LUCY STONE.

I trust, Miss Stone, you are willing to be forgiven for saying that, because, if you are, I will be one to help forgive you. As matrimony is something you know nothing about, having never worn its silken chains, we will not consider the question as settled, until we have heard more about it. Marriage gives me the privilege to *love*, and be *loved*; to have one heart *all my own*, whose duty, and age, whose delight it is to cherish, and tenderly care for me in health, to watch around my pillow in sickness, to beguile my otherwise wearisome hours with tones of affection, and strew all life's paths with flowers. It gives me the right to abide here in love's sanctuary, while he shall go forth to the duties of the day that demand his attention. It gives me the right to make his home happy—to be ready to meet him with a glad smile when he shall retire from the trials and cares incident to a life of business. It gives me the right to be a co-worker with him in the paths of life which we are called to fill as stewards of our Divine Master. It gives me a right to make this place what God designed it to be, *a home!* To watch over him when sick, to minister to all his wants, and make him feel that *here* he can find rest, which those who have not that loving heart on which to repose can never appreciate! Marriage gives me the right to guide that infant mind that is at this moment looking up in my face, asking for light. It is mine to answer all those questions, and give direction to that intellect which must still exist when words have passed away. What object can I have on earth, more worthy of my time and attention, than the care of the physical, intellectual and moral education of that immortal soul! I ask no higher, or other, except grace and ability to discharge these duties.

Can you tell *me* that marriage is slavery! If it is, I thank God that I am a slave—that I have worn its chains for years—that they are still bright and glittering; and I would not exchange them for the monarch's crown!

And daily as I bow the knee before God, my heart rises in thankfulness to Him who instituted marriage; that it has been handed down to us from the garden of Eden in all its original purity, (and can we say this in regard to any other law!) And if the ties that have so long bound us with its silken chains were to be severed this day, I should bless God for that pure and unalloyed happiness we have ever enjoyed in the dear relation of husband and wife!

Salem, Mass.

☞ This sentimental effusion disproves not a word uttered by Miss Stone, in regard to the legal submission and control of the wife by the husband. If, luckily, the writer of it has found the chains of matrimony in her own case to be silken, there are multitudes of wives who feel them to be iron, and who are as sternly doomed by law to wear them, as are the slaves on the Southern plantations. What Miss Stone demands is, simply, that, in marriage, woman shall be legally the equal of man, so that her personal rights shall not be invaded, and she shall have the control of her own property. What can be more reasonable than this?

From the New York Journal of Commerce.

ENGLAND AND IRELAND.

John Mitchel complains that he was condemned by a packed jury, and by a judge not greatly to be esteemed. The jury no doubt was packed, as all juries are; for the material they are made of is twelve honest men; and willing or not willing, they are clapped into a box, and kept there. Perhaps the material may not always suit the case in hand, even with all the picking out and challenging which parties are allowed. It does not appear possible, however, that, in the case of John Mitchel, the character of the material submitted to this packing operation would have been of the slightest consequence as to finding whether the facts charged were true or not. John Mitchel might have taken the place of the jury, or, instead of the honest men and true, have set up twelve photographs of himself, and taken in person his seat upon the bench as judge. He could not charge the jury, without instructing them to bring in a verdict of guilty. And if he had whipped off the bench, and become foreman himself, he must have offered that verdict to be recorded. He has done little else than tell the people of this country that he was guilty, ever since he came here. He has been all the judge and all the jury in his own person, and has let nobody entertain a doubt of his guilt, nor of the clever policy of the British government in letting him run away. Had he been in Sing Sing or Auburn, he would not have found the opportunity so contemptuously patent.

That some of the Irish in this country hate England intensely is undoubtedly true, but it is not those who love Christianity, nor those who have come pouring out of Ireland to escape from priestdom and the harassing bigotry of relations and clans and factions, and whose children now are frequenting our schools, and growing up to be Christian citizens. This intense hatred of England sinks down and rests in that sub-stratum below the good and the useful of the community, which has crept out of Ireland into our great cities, and is found occupying the same position in London, in Glasgow, and throughout all the large towns of Great Britain.

There is reason for deep condemnation of England, but not altogether for what such men would allege as grounds for hatred. Those who read history, know that the heaviest oppressors of Ireland were Ireland's own Houses of Parliament; and that from their vile hands came the atrocities of legislation under which Ireland shriveled. The heavy taxation of Britain did not extend to Ireland. Amelioration really came when Great Britain assumed direct jurisdiction over the country.

England is deeply guilty in respect to Ireland, and to the world. That is settled by the fact that such a race of men is streaming out of that country, dogging the steps of the Anglo-Saxon race wherever they go. Their character and their wretchedness are the witnesses against England. The crime was this—not that they were oppressed by England, but that they were left to internal oppression, and became trained to cower under and endure it. The crime was—heartless and perilous neglect. Having, at the hand of Providence, received Ireland to be trained (as the Celtic people of Scotland were by its institutions trained) to Christianity, steadfast, pure and free—England fulfilled not that duty; but held the mass of the population for centuries with a haughty and careless dominion, untaught, uncivilized, and unwon.

This country has succeeded, in some degree, to the same office in respect to the Irish people. Let there be the lofty contrast of fulfilling the duty earnestly and tenderly. Let it be understood that they come to a land in which they are welcomed, with the desire that the unbiased judgment yield itself, of its own freedom, to the influence of the Gospel. Let provision be made to help and to benefit them in every way, that they may be made sound Christian men, as it becomes a citizen of this land to be.

From the Worcester Spy.

IRISH INVASION OF CANADA.

John Mitchel, in a recent number of his paper, publishes an address to his 'countrymen,' in which the following paragraph occurs:—

'Rumors are current among gossiping newspapers here in New York, pointing to some definite and organized plan now actually on foot in America, for giving practical expression to this yearning and passionate longing for a fair and feasible enterprise in the cause of freedom and honor. They even indicate the precise design—an invasion of Canada by Irishmen from the United States. Of course, our countrymen will know how much confidence is to be placed in all this. And they will ask no more, at present, *than to be assured that certain Irishmen in New York, men who have the nearest and the dearest interest in the* CAUSE, *have resolved, if a fair occasion arises, to avail themselves of it, and to ask a sufficient number of you to help them.*'

If John Mitchel's confessions in relation to a slave plantation in Alabama, show how little he can appreciate the true spirit of liberty, the above paragraph shows how little he cares for the obligations of hospitality. Here is a man, who was a fugitive and a stranger, a few months ago, and who was allowed, by our hospitable laws, all the benefits and privileges of a free asylum. He had rebelled against a power with which the United States are in intimate and friendly intercourse, and had escaped from the exile to which that power condemned him. But we received him, nevertheless, with honor and with a hearty welcome. And Great Britain, respecting our laws, our republican sentiments, and our power as a nation, took no notice, either of our 'guest,' or our manner of receiving him. Mr. Mitchel, however, does not seem to have such a delicate appreciation of the relation in which he stands towards us, and towards the country with which we are in unity. He has the audacity to counsel the organization of Irishmen, in our country, for the purpose of invading a friendly State. He has the hardihood to ignore the laws of the United States, in relation to the intercourse of her own citizens with foreign friendly powers, and excites men, who are not citizens, to attack our friends and neighbors from our shores. It is true, that John Mitchel's *present* declaration of war against Great Britain may be as rapid and as little dangerous as his former vitriol rebellion; but that is no excuse for his violation of the laws of hospitality.

We should not have referred to this war manifesto, if we did not know that such manifestoes, and such demonstrations as Mitchel proposes, react most unfavorably upon those who get them up. It is to just such exhibitions that we must trace the 'Native Americanism' that has manifested itself before, and which manifests itself so intensely now, in some quarters.

The laws of this country are liberal to foreigners. The land, and all its enterprises, are open to them, and we think it shows bad taste, if it does not exhibit want of sense, when foreigners foster the hatreds and prejudices of their several nationalities among us. If the Irish have any quarrel with Great Britain, we have not; and they should remember that *our* country ought to be sacredly respected by them, and not made the theatre of their national quarrels.

John Mitchel should remember that this is America, and that he does his countrymen a mortal injury, in the eyes of Americans, when he organizes them for purposes that are exclusively Irish, and decidedly anti-American. It would be well for Irishmen to abandon their absurd nationalism, and try all they can to become Americanized.

Nobody ever hears of the 'English or Scotch vote,' and it would have been well for Irishmen if such a thing as the 'Irish vote' had never been heard of in America. It has given them an invidious distinction in this country—it has brought them the flattery and favor of demagogues, but it has gained them the antipathy of the general community. Such conduct as that of John Mitchel, and of Archbishop Hughes, of New York, should be sternly repudiated by Irishmen, if they do not wish 'Know Nothing' societies to flourish.

JOHN MITCHEL IN IRELAND.

The *Pilot*, the Boston organ of the Irish Catholics, assures us that the folly of John Mitchel is not endorsed in Ireland. It copies the following from a leading Irishman in that country:—

'The fourth number of Mr. Mitchel's *Citizen* has come to hand. It contains a defence of his pro-slavery opinions, and an elaborate justification of Suicide! The latter will be found in the Jail Journal, copied into another page of the *Nation*. Under many provocations, we have never written a line against any of the men who once formed the Irish Confederation, however far some of them have strayed away from its original principles. But Mr. Mitchel is making silence impossible. He is systematically justifying the slanders which painted the Confederators as banditti in politics, and infidels in religion. His first number denounced every social and political organization in the country, except the Ribbon Lodge and Ryan Puck. His second justified and applauded the buying, selling and scourging of black slaves. The third insisted on our connecting our ancient and pious struggle for Irish Independence with the conspiracy of a banditti of continental Deists. The fourth defends and justifies the crime of self-murder. Unless he declares for Mormonism or Proudhommism in the fifth, he has left himself no climax of mischief or absurdity.'

With respect to the course of the American papers, in treating Mr. Mitchel's *Citizen* as an exponent of Irish opinions, the same writer continues:—

'This is a mistake. It is true of neither the present nor the past. We have not met one man in Ireland who agrees with Mr. Mitchel; and in America, we feel convinced John Dillon, M'Gee, O'Gorman, and the other historic exiles, are quite as much amazed and outraged by his gallimatias as we at home.'

FOREIGNERS ARMING.

John Mitchel, in the last number of the *Citizen*, says the Irish companies in New York ought to muster five thousand men. 'It is the most rational, and the most NATIONAL way in which they can spend a little time and money. And we are delighted to know that the Captains of companies are making uncommon exertions just at this moment to promote enrolment.'

Irish companies!—using *uncommon* exertions to increase 'armed Irishmen'! in order to keep up their nationality! Every man engaged in the scheme is false to Republican America.—*N. Y. Banner of Industry.*

THOMAS F. MEAGHER, ESQ.

A gentleman in New Orleans having undertaken to catechise Mr. Meagher, respecting his opinions on human slavery, that gentleman addressed him the following note in reply:

ST. CHARLES'S HOTEL, NEW ORLEANS,
Wednesday, March 24, 1854.

Mr. Meagher presents his compliments to Mr. Haughton, and begs to state, he does not recognise in Mr. Haughton, or any other person, or the public generally, any right or title whatsoever to require from him an expression of opinion respecting the question of African slavery in America.

Mr. Meagher holds himself, upon all such questions, wholly irresponsible for his opinions, his silence, or his action, to Mr. Haughton, or to any other gentleman, or to the public at large, or any portion thereof.

Mr. Meagher begs leave to add, that he has taken the preparatory oath of allegiance to the Constitution, laws and sovereignty of the Republic of the U. States; that he is not yet a citizen; that three years have yet to elapse before he is one; that he postpones till then his declaration of opinion regarding African slavery in America, and every other question affecting the joint compact and Constitution of the several States.

☞ This scurvy dodge is even more contemptible, if possible, than the barefaced advocacy of slavery by John Mitchel. At the end of three years, when he shall have become naturalized, Mr. Meagher may have an opinion to express respecting American slavery!

THE NEBRASKA TERRITORY.

In America, notwithstanding the infamous Fugitive Surrender Bill, with which the Northern compromisers hoped to satisfy the slave-owners, the whole question of slavery comes again into dispute: the South wanting to introduce slavery into the Nebraska territory. And the North will give way, for truckling cowardice begets continual compromise.

But if we throw contempt on Douglas, on General Cass, and others American-born, for their complicity in this iniquitous work, with what measure of abhorrence shall we scourge the felon John Mitchel, the ex-Irish patriot and escaped convict, who, in his newspaper, the *Citizen*, volunteers to defend the institution of slavery, and, like a liar, as he is, denies that he ever pretended to struggle for any freedom in Ireland except the mere freedom from British supremacy! Meagher's name is printed as his co-editor. Will not Meagher turn from him! Must two lie in so mean and narrow a grave! Cannot Meagher rise to the height of O'Connell!—a man not over honest, yet too noble to be a Mitchel. We were wrong in once classing O'Connell with the palterers on this slave question.—*Linton's English Republic.*

From the Cleveland Leader.

SOUTHERN LIFE—PRICE OF SLAVES.

NEW ORLEANS, March 24th, '54.

EDS. LEADER:—I am here safe and sound—had all sorts of a time, but nothing remarkable. Montgomery, the capital of Alabama, is not a very pleasant place. The streets are disagreeably muddy, and when dry are awful dusty, the soil being the prevailing red clay of all the South. The houses are mostly built of miserable colored brick, and many of them are plastered, or have been. I saw here a sale of negroes, wagons, mules, &c., &c. I will give you a few of the prices, which I took down—most of them were sold on 12 mo. approved paper.

Woman and small child, $1050; man aged 19, $950; man and wife aged 18 and 17, $2000; boy aged 14, $640; girl aged 10, $525; man aged 24, $860; boy aged 11, white, $585; boy aged 11, white, $625; woman aged 25, $900; man and little boy, aged 50, $1020; woman, age 46, $395; man, with the *gravel*, aged 19, $700; man, perfect, aged 40, $1600; woman 40, girl 8, $600; man aged 27, $1410; boy aged 12, $725; girl aged 4, $300; girl good looking, aged 14, $855; girl, a little blacker, aged 15, $845.

There were four auctioneers crying at a time, (not for sorrow, but for money,) and the darkies were showed up, turned about, and the women *felt of*, and asked questions of their capacity and health. One boy brought about $50 more for having a row of pins stuck on his coat sleeve. The auctioneer got him up to a point, where he stuck. He praised the negro, reiterated his good qualities, and yelled n-going till he was red in the face, and no advance. All of a sudden he discovered the row of pins. 'Why, gentlemen,' said he, 'this "nigger" is worth his weight in gold. Some "boys" will waste more in a year than they are worth, but this "feller" is the most careful, saving hand in the world. A nigger that will pick up such little things as *pins*, and save 'em, why, gentlemen, you can't give too much for him. Only look here,' and he showed the proof of his saving *propensity*, and he soon run up $50 higher. All were first rate, and 'sold for no fault.' If the negroes had believed half that was said in their praise, they would be excusable for being vain. One little boy, when they stood him on the box, cried and sobbed as if his heart would break. An old black woman (his grandmother) tried to comfort him. He clung to her neck and hid his face in her bosom. 'Come, come, Billy,' says the auctioneer, 'don't cry, we'll get you a nice place. Going at *only* 575—75—75, 80, thank you, sir. 80—80, hold up your head, Billy, you shall have a good place. Who'll give 85? Just going at 80,' &c., till he was at last struck off at $585, but if he got a 'nice place,' I don't think the auctioneer's *promise* had much to do with it.

MEETING OF DEMOCRATIC GERMANS.

A large and an enthusiastic meeting of the Democratic Germans of Cincinnati was recently held in that city, in opposition to the Nebraska Bill. We subjoin the resolutions that were adopted on the occasion:—

This meeting, composed of Germans, speaking German, but nevertheless free American citizens of Cincinnati, hereby adopt the following resolutions:

1st. Liberty and right, and not slavery and might, are the fundamental principles of the institutions of this country; an equality of right between slavery and freedom is, therefore, out of the question.

2nd. The people gave power to Congress, and not Congress to the people. The Congressional grant of territorial government is therefore a positive wrong.

3d. Neither the General Government, nor any other Government, can, under the Constitution, recognize slavery beyond State limits. Under the Constitution of the United States, when rightfully exercised, slavery must give way to freedom, and the sovereign power of the States alone protects the first abrogation.

4th. There is constitutionally and rightfully no property in man. Might alone, which cannot be reached, reduces men anywhere in the United States to cattle. Slavery is an eternal declaration of war against humanity, and it exists but on the same basis as martial law.

5th. The Nebraska Bill contains two undeniable assertions of power on the part of Congress.

First, that the General Government may suspend the state of freedom, and of the inalienable rights of man; and, Second, that it can recognize slavery.

Never yet has a law of liberty been repealed in America, and it should not be done now, unless all public and private rights are intended to be annihilated.

6th. The Nebraska Bill strengthens the power of the President, and weakens that of Congress—a tendency we disapprove.

7th. The following has been promulgated among us during the Nebraska discussion:

A. That the Compromise of 1850 abrogates Slavery.
B. That the bill confers upon the people in the Territories the right to organize their own institutions.
C. That the bill is not favorable to the spread of slavery.
D. That slavery cannot exist without positive law, as if might were not its only basis.

We surely have not deserved at the hands of the President and *his* newspaper, that in addition to betraying us, they should also lie to us.

8th. That the Nebraska Bill, like the constitution granted by princes, conceals behind fair, unmeaning phrases, tendencies dangerous to freedom.

9th. Local laws—local rights—and still less local wrongs, do not migrate with the emigrant. It is absurd to contend, that *one* malicious slaveholder may, with a few slaves, compel the inhabitants of Territories to abrogate liberty and recognize slavery. Shall liberty, the legitimate child of American institutions, give way to slavery? Shall liberty be the step-child, and slavery the darling?

10th. The Nebraska Bill is an invitation to slaveholders to migrate with their slaves into the Territories. It prolongs injustice, gives it permanence, and covers it with the national seal. Unborn millions are made slaves by it, and this increases the number of the victims.

11th. The sole difference between the so-called intervention of the Missouri compromise, and the so-called intervention of the Nebraska Bill, consists in this: The first prohibits slavery, and protects freedom,—the latter repels freedom, and guarantees slavery.

12th. The people of Nebraska do not ask the General Government for governors or other officers. It wants the military protection, which, under the circumstances, is its due. Nebraska asks for a fish, and it gives it a snake. The proffered popular sovereignty is the bitterest wrong, since its first wish for a territorial government without slavery has been trodden under foot.

14th. That we approve heartily the proposition for *an anti-corruption State Convention*, as suggested by the Democrats of Paulding county. We would name the first Monday in June as the proper day, and Messrs. Fred. Beliods, D. Schneider and Augustus Renz be and are hereby nominated as our delegates to the same.

15th. That we would further most respectfully propose, that Nebraska Societies be organized in every city in the Union, with the view to assist, for the sake of liberty, the migration of free laborers into Nebraska, by aiding them with gifts of agricultural implements, cattle, and other means.

15th. That these resolves be published in all our city journals favorable to constitutional liberty, and that copies be transmitted to the President of the United States, and also to our Senators and Representatives in Congress, with the request to lay them before their respective Houses.

EX-PRESIDENT FILLMORE.

After a quiet and passive existence of about a year from the time when he stepped from that pedestal which death enabled him to reach, the renowned signer of the 'Fugitive Law' seems to have become inspired anew with mundane visions of glory and renown. The burthen of his reputation was so disgusting to the public sense that even the damning act which secured to him an immortality of infamy, could hardly keep him in the memory of his contemporaries, and for nearly a year he has been permitted to sink below the horizon of public notice and criticism. At length, however, he seems to have been impressed with the notion that 'it will not do to give it up so,' and we now find him seeking, among those to whom he betrayed the interests of the north and liberty, the reward of his treachery and villany. Processions and banners, music and eulogy, greet him in that land reeking with blood and cruelty, on whose altars he has sacrificed the most sacred rights of three millions, and the honor and respect of twenty millions of human beings.

There appears to be a sort of discretion in the instinct which caused him to turn away from the north, which he insulted and betrayed, and which now loathes him, in order to be fanned by these southern gales, laden with the odor of crimes, which he has done so much to stimulate and encourage. It is fitting that men-stealers, who riot and luxuriate on the blood and sweat of their victims, should sing the praises of one, who for the mand their villainies has forfeited all his chances of peace on earth, and happiness hereafter. They would not grant him the boon which he aimed to earn and secure by his baseness, but they do not disdain to bait others to imitate their example by those shallow honors which captivate dishonest meanness. The slaveholders exhibit their satanic wisdom by such acts as these towards the instruments of their inhuman policy and ambition, and if they are not wicked in their demonstrations, the freemen of the north should execrate with hisses and scorn the same characters which the slaveholders applaud, should they attempt to desecrate our northern soil with their unhallowed footsteps.—*Dedham Gaz.*

From the American Baptist.

PRES. WAYLAND'S ANTI-NEBRASKA SPEECH.

We copy with pleasure this remarkable speech, as we find it in several of our exchanges.

The speech is a strong anti-slavery document. It asserts, directly and without evasion, the 'radical' principle from which, as from a comprehensive germ, the entire abolition movement has been developed. 'If,' it declares, 'there be any moral or social principle more obvious or more universal than any other, it is this, that *every man has a right to himself*. He possesses this right as a man, because he is a man, in virtue simply of his humanity.' The consummation of all that the anti-slavery enterprise has ever contemplated, demands but the consistent application of this 'obvious' and 'universal' principle. Nor, according to the 'ultra' doctrine of President Wayland, is anything which contravenes such application, to be regarded as sacred or holy. 'The Union itself,' he says, 'becomes to me an accursed thing, if I must first steep it in the tears and blood of those for whom Christ died.'

This is excellent,—and, were it the utterance of William Lloyd Garrison, would seem appropriate; but, coming from the lips of Francis Wayland, we must be permitted to think that it sounds somewhat strangely. We are glad to hear it; but—*why is it so late?* Had he, and the other leaders of the conservative classes, with whom he has formerly sympathized and acted, done this at the proper time,—there would have been, now, no Nebraska bill for him or them to oppose. Had he planted himself, in the beginning of the great contest which for the last twenty years has been waged between slavery and freedom, upon the obvious, universal principle that *every man has a right to himself*,—and had he boldly pronounced the Union itself, if maintained by permitting the invasion of that right, an accursed thing, instead of seeking to demonstrate, by a careful measurement of the 'limitations of human responsibility,' that we are under no obligation to rebuke the wrong-doer until he is ready and willing to hear us,—his speech, if the occasion for it had arisen, would have had, what it now lacks, the merit of consistency with his previous life.

Even without such consistency, the speech is a good one; and we find in it ample justification of our refusal, as free missionists, to co-operate in the work of publishing the gospel to the nations, with slaveholders, or with pro-slavery organizations. If every man has a right to himself, the invader of that right is guilty of a great wrong. We cannot accept, for religious purposes, the avails of that wrong, without becoming participants with the wrong-doer. If the man who sells on the auction-block, as a slave, the brother with whom he has just been sitting at the communion table, forfeits in so doing his Christian character,—we cannot knowingly receive into the missionary treasury, in whole or in part, the money obtained by such sale, without a like forfeiture. And if a political Union, steeped in the blood and tears of those for whom Christ died, is accursed,—how can a Missionary Union, that cordially fraternizes with the slaveholders, but forbears to deliver such as are drawn by them to death, be blessed?

THE PULPIT AND POLITICS.

The Boston *Bee* says, that the Rev. E. N. Kirk, in his Fast Day discourse, made some remarks specially applicable to the present state of things—as follows:

What is the relation of the Pulpit to Politics? As a citizen, the clergyman has the same interest in the policy of the nation as any other citizen. But he is never to introduce into his religious ministrations either of two classes of topics: the questions of civil policy on which political parties are organized; and the measures of government which affect only the temporal or secular interests of men. But the moment legislation enters the territory where the public morals are affected, either by the injustice or irreligion of the enactment, or by its subsequent influence on the character of the nation, then there is no question as to the duty of ministers of religion; then we ask leave, neither of parishioners nor statesmen, of ecclesiastical popes nor political popes, to speak in the name of Him whom we serve.

Since the days of the first degeneracy of the Church, when the clergy became the guardians of the people against the civil lords; only themselves to play the tyrant; there probably never has been, down to the present day, a body of clergymen who have maintained so honorable and healthful a relation to civilians, statesmen, and the civil government, as the present corps of American clergymen. And I am sure I speak the sentiment of the profession in saying—we are most earnestly desirous, and, on our part, determined to maintain this position. Thus far, statesmen and civilians have felt that in their appropriate work and sphere, they need apprehend no interference by clergymen.—We shall vote as citizens, according to our personal convictions; but not use our official influence to affect questions of merely secular policy. We will not even interfere with their schemes of personal ambition, so long as they confine themselves to the sphere of material interests. But if a Cataline arises to sell his country to Satan or the slaveholders, he must not expect us to stand by, and see everything we hold dear as men, as patriots and Christians, sold in the shambles, without making our voices to be heard. No honest statesmen, of any party, need fear us. But we, by the grace of God, wield a power against iniquity, which they will learn to dread, if they have not yet. Indeed, if we are right, they cannot resist us. I state this, neither to boast nor to threaten; but in the name of my brethren, to inform certain men in this country, that they must hereafter lay their plans in reference to the existence of a fact, which some of them seem to have overlooked.

EMANCIPATION OF SLAVES.

We translate the message of President Monagas of Venezuela to the Chamber of Representatives of that Republic, advocating the emancipation of the slaves.

Hon. Gentlemen of the House of Representatives:—I would fail in a faithful compliance with the high and responsible duties attaching to my position, if I should neglect to have my voice heard in the sacred precincts of the Legislative Halls of the country, under the circumstances which at present exist. You are discussing a vital question—an unmitigated evil, rather, for it ought not to be qualified as a question, since human liberty should not be placed in doubt or contradiction, especially in Venezuela, whence for so many years the cry of liberty has gone forth, and in which so much blood has been shed in the maintenance of this inestimable blessing. You should not fail to abolish slavery with as little delay as possible. You then will have performed a sacred duty in the highest conception of the word. Slavery is, gentlemen, as the great Bolivar said, 'the infraction of all laws, and the violation of human dignity.' Venezuela has sworn to the sacred dogma of equality; Venezuela glories in herself as having been the first to recognize the great principle of popular sovereignty, which is the origin and source of all authority; Venezuela ought not, therefore, to appear any longer in the eyes of the world with the stain of slavery upon her.

What just right have we, gentlemen, to preserve any longer this title of ignominy which has been bequeathed to us by past generations? None. Know you not, Honorable Representatives, that without equality, all liberties and rights perish, and that with slavery there can be no equality! Let me encourage you, then, not to abandon the consideration of this important measure. Adopt the best mode to abolish slavery, without violating the rights of those who possess slaves. Do not end your sessions, without sanctioning a just and holy law, one worthy of political illustration, and in harmony with the liberal principles which have guided us until now.

I ask it of you, gentlemen, with all the enthusiasm of my republican heart, I demand it of you in the name of the country, in the name of the constitution which we have sworn to defend, and which sanctions the liberty and equality of all Venezuelans, without regard to rank, color or condition.

CARACAS, March 10th, 1854, 25th year of the law, and 44th of the Independence.

JOSE GREGORIO MONAGAS, President.
SIMON PLANAS, Secretary.

We learn from private sources that the effect of the above message was such as to cause the immediate passage of the emancipation bill of Congress. This secures the liberty of 16,480 slaves. It will, we trust, promote the fortunes of this flourishing Republic, and in any event, it entitles Jose Gregorio Monagas to the respect and admiration of the friends of humanity.—*Phil. North American.*

CARDINAL BEDINI.

Cardinal Bedini, during his late visit to this country, found himself everywhere preceded by rumors of certain atrocious crimes and barbarities perpetrated upon the patriots of Bologna, under his sanction and authority, as Governor of that city. He was annoyed by popular demonstrations, hanged in effigy like the author of the Nebraska Bill, and finally compelled, as he supposed, to leave the country in a very private manner, and with a reputation by no means exhaling the odor of sanctity. He has seized the first moment of leisure, on reaching England, to do himself justice in the eyes of the world, by addressing a letter to his 'Grace the Archbishop of Baltimore.' He undertakes no specific denial of the charges brought against him; but claims for his exercise of civil and ecclesiastical authority in Bologna, the direct approval of Heaven, manifested by a miracle. An image of the Blessed Virgin of Rimini, it would seem, actually rolled up its eyes in a pious ecstacy of gratitude for the blessing of such a Governor as Monsignor Bedini! 'That portentous moving of the pupils,' says the Cardinal, 'took place precisely during my civil jurisdiction, when I presided over the Government of Bologna!' Of course, then, all must be right. What if Ugo Bassi was skinned alive? What if scores of other patriots were smothered in dungeons, or handed over to the Austrians to be shot? The miracle sanctifies all this. The Blessed Virgin of Rimini has winked her approval, with such 'a prodigious movement of her eyes' as to satisfy all but heretics.—J. G. W.—*National Era.*

ONE HUNDRED DOLLARS REWARD.—Ran away last evening, about 4 o'clock, SARAH MARSHALL, a light mulatto girl, about 20 years of age, with blue eyes and black hair, and might easily pass for white, if not closely inspected. She is of medium size, and well dressed, wearing some jewelry. Captains of ships, steamboats, &c., are cautioned against harboring her. The above reward will be paid to any person returning her to No. 133 Baronne street, or lodging her in any of the city jails. THOS. J. FRISBY.

The age of chivalry has not gone, at least in the United States, as appears by such chivalric advertisements as the above in the New Orleans papers. Listen, ye mothers, wives, and sisters of the North! Here is one of your sex, 'with blue eyes and black hair, and might easily pass for white,' advertised by a man as a runaway—worth a cool hundred if returned or lodged in jail! Her crime? The same that Warren died for and Washington triumphed in—the same as that the matrons and maidens of the Revolution, through eight long years, were the guardian angels of—the love of liberty.

Are we not prepared to lend heart and hope to European Democrats when American men sell, scourge, lodge in prison, white girls with blue eyes and dark hair? Answer, Young America, with and without consulships!—*Tribune.*

The New Orleans *Daily True Delta* of the 30th inst. contains the following, side by side in contiguous columns:

Courage!—Who will be a slave,
That has strength to dig a grave,
And therein his fetters hide,
And lay a tyrant by his side!
Courage!—Hope, howe'er he fly
For a time, can *never* die!
Courage, therefore, brother men!
Cry '*God!*' and to the fight again!

RUNAWAY, on the 20th February last, a negro man named SEVERIN, yellow complexion, with long, curly hair; his teeth are very much decayed, speaks French and English, and is a very intelligent fellow, and is in the habit of getting work at painting and whitewashing houses. Said boy is about 24 years of age, and will probably pass as a free man. A reward of $50 will be given for him, and $100 for evidence to convict any free person for harboring or employing him. DANIEL BLOCK, 307 Camp st.

It ought to be evident by this time, that our Southern brethren live in the wrong country, and talk a great deal of nonsense in consequence. They should either abolish their peculiar institution, or change their political system. Slavery requires a despotism like that of Russia to save it from being absurd, as well as pernicious and inhuman.—*N. Y. Tribune of April* 14.

A NEW INSTITUTION. We were shown on Saturday, a new description of bills, just issued in this city, and evidently more on the bogus principle than the famed 'wild cats' of Michigan. The bills are of the denomination of $500, on the 'Bank of Nebraska,' 'secured by public pledge against foreigners'—with a promise to pay on demand, at the Slave Pen, in Washington, FIVE HUNDRED DOLLARS for every White or Black Slave delivered in Nebraska. General Pierce is signed *President* of the 'institution,' and Steve. A. Double-lush. *Secretary.*

The Vignette consists of a wise-looking *owl*, holding in his beak a scroll, bearing the words, 'Nebraska, Land of Liberty.' On the left is a military character standing on a negro, who is labelled, 'Baltimore Platform.' On the right is a slave-driver, designated as 'The Little Giant,' with one of his imps staring at him, his neck ornamented with an iron band, from which are suspended several links of chain.

These bills have not been freely circulated, as yet, it being necessary to send them to Washington for countersigning, before they will become legal currency.—*Chicago Tribune.*

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, APRIL 21, 1854.

TWENTIETH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Twentieth Anniversary of the American Anti-Slavery Society will be held in the City of New York, in the REV. DR. CHAPIN'S CHURCH, in Broadway, between Spring and Prince Streets, on WEDNESDAY, May 10th, 1854, at 10 o'clock, A. M. The names of the speakers will be announced hereafter.

The Society will hold meetings for Business and Discussion, (in some hall yet to be procured,) on the evening following the public Anniversary, and on the succeeding THURSDAY and FRIDAY, May 11th and 12th.

The members and friends of the Society, far and near, are earnestly invited to be present at the public Anniversary, and to give us the benefit of their counsel and co-operation at the subsequent meetings. The condition of the country in relation to the Anti-Slavery Agitation will present, for the consideration of the Society, topics of the gravest importance, affecting its future action; hence a large attendance is desirable.

WM. LLOYD GARRISON, *President.*

EDMUND QUINCY,
S. H. GAY,
WENDELL PHILLIPS, } *Secretaries.*

EXPLORATION OF THE AMAZON, AND DESIGNS OF THE SLAVE POWER.

We are indebted to the Hon. CHARLES SUMNER for a very interesting and valuable volume, printed by order of Congress, and also for sundry Maps accompanying it,—entitled, EXPLORATION OF THE VALLEY OF THE AMAZON: Made under direction of the Navy Department, by Wm. Lewis Herndon and Lardner Gibbon, Lieutenants U. S. Navy. Part I. By Lieutenant Herndon.

While at Lima, in the spring of 1851, Lieutenant Herndon was deputed by the Secretary of the Navy to proceed across the Cordillera, and explore the majestic Amazon from its source to its mouth. The information sought related not only to the present condition of the Valley of the Amazon, with regard to the navigability of its streams; to the number and condition, both industrial and social, of its inhabitants, their trade and products; its climate, soil and productions; but also to *its capacities for cultivation*, and to the character and extent of its undeveloped commercial resources, whether of the field, the forest, the river, or the mine. Also, the present condition of the silver mines of Peru and Bolivar—their yield—how and by whom they are principally wrought; what inducements are offered by the laws of Peru and Bolivia for emigrants to settle in the eastern provinces of those two republics; what the state of tillage, the class of laborers, &c. &c., with every other item of information 'calculated to interest a nautical and commercial,' and, preëminently and most especially, a slaveholding 'people.'

Accepting the commission thus tendered to him, Lieut. Herndon appears to have prosecuted the enterprise with remarkable zeal, courage, perseverance and ability, and with great success. The result of it is the present volume of 400 octavo pages, which embodies as much of the information called for as could be obtained under the circumstances.

Having crossed the great 'divide' of the Cordillera, which separates the waters of the Pacific (only sixty miles distant) from those of the Atlantic, Lieut. Herndon says—

'Though the waters where I stood were bound on their way to meet the streams of our Northern Hemisphere, and to bring, for all the practical purposes of commerce and navigation, *the mouth of the Amazon and the mouth of the Mississippi into one*, and place it before our own doors, yet, from the head of navigation on one stream to the head of navigation on the other, the distance to be sailed could not be less than ten thousand miles. Vast, many, and great, doubtless, are the varieties of climates, soils, and productions within such a range. The importance to the world of settlement, cultivation, and commerce in the Valley of the Amazon, cannot be over-estimated. With the climates of India, and of all the habitable portions of the earth, piled one above the other in quick succession, tillage and good husbandry here would transfer the productions of the East to this magnificent river basin, and place them within a few days' easy sail of Europe and the United States.

Only a few miles back, we had entered the famous mining district of Peru. A large portion of the silver which constitutes the circulation of the world was dug from the range of mountains upon which we are standing; and most of it came from that slope of them which is drained off into the Amazon. Is it possible for commerce and navigation up and down this majestic water-course and its beautiful tributaries to turn the flow of this silver stream from its western course to the Pacific, and conduct it with steamers down the Amazon to the United States, there to balance the stream of gold with which we are likely to be flooded from California and Australia?'

Still further to stimulate the enterprise and cupidity of this nation, Lieut. Herndon describes the land to be of unrivalled fertility, producing every thing essential to the comfort and well-being of man—on the top of the eastern slope of the Andes lie hid unimaginable quantities of gold, silver, iron, coal, copper, and quicksilver, 'waiting but the application of science and the hand of industry for their development.'

Lieut. H. says 'it is sad to think that, excluding the savage tribes, who, for any present purposes of good, may be ranked with the beasts that perish,' (!)—and so it will be defensible to exterminate them as such,—'this country has not more than one inhabitant for every ten square miles of land'—and he adds:

'I can imagine the waking-up of the people on the event of the establishment of steamboat navigation on the Amazon. I fancy I can hear the crash of the forest falling to make room for the *cultivation of cotton*, cocoa, *rice*, and *sugar*, and the sharp shriek of the saw, cutting into boards the beautiful and valuable wood of the country.' 'We, more than any other people, are interested in the opening of this navigation. As has been before stated, the trade of this region *must* pass by *our* doors, and mingle and exchange with the products of *our* Mississippi valley.'

'Descending towards the plain, and only for a few miles, the eye of the traveller from the temperate zone is held with wonder and delight by the beautiful and strange productions of the torrid.—He sees for the first time the symmetrical coffee-bush, rich with its dark-green leaves, its pure white blossoms, and its gay, red fruit. The prolific plantain, with its great waving fan-like leaf, and immense pendant branches of golden-looking fruit, enchains his attention. *The sugar-cane waves in rank luxuriance before him, and if he be familiar with Southern plantations, his heart swells with emotion as the gay yellow blossom and white boll of the cotton sets before his mind's eye the familiar scenes of home.*

Fruits, too, of the finest quality and most luscious flavor, grow here; oranges, lemons, bananas, pine-apples, melons, chirimoyas, granadillas, and many others which, unpleasant to the taste at first, become with use exceedingly grateful to the accustomed palate. The Indian gets here his indispensable coca, and the forests at certain seasons are redolent with the perfume of the vanilla.'

Again:

'The citizens of the United States are, of all foreign people, most interested in the free navigation of the Amazon. We, as in comparison with other foreigners, would reap the lion's share of the advantages to be derived from it. We would fear no competition. Our geographical position, the winds of heaven, and the currents of the ocean, are our potential auxiliaries. Thanks to Maury's investigations of the winds and currents, we know that a chip flung into the sea at the mouth of the Amazon will float close by Cape Hatteras. We know that ships sailing from the mouth of the Amazon, for whatever port in the world, are forced to our very doors by the SE. and NE. trade winds; that New York is the half-way house between Para and Europe.'

Finally, he says, with great significance:

'I am under the impression that, were Brazil to throw off a causeless jealousy, and a puerile fear of our people, and invite settlers to the Valley of the Amazon, there might be found, *among our Southern planters*, men, who, *looking with apprehension* (if not for themselves, at least for their children) *to the state of affairs as regards slavery at home*, would, under sufficient guarantees, remove their slaves to that country, cultivate its lands, draw out its resources, and prodigiously augment the power and wealth of Brazil.

'The negro slave seems very happy in Brazil. This is remarked by all foreigners; and many times in Para was a group of merry, chattering, happy-looking black women, bringing their baskets of washed clothes from the spring, pointed out to me, *that I might notice the evils of slavery.*'

These extracts will enable the intelligent reader to perceive, at a glance, the prime motive with which this exploration of the Valley of the Amazon was set on foot by our government—namely, not to advance legitimate commerce, nor to promote the true prosperity of the United States, but to discover new fields and open new resources for the Slave Power, whereby its domains shall be illimitable, and its existence perpetuated as long as a tropical soil and climate can endure its pestiferous presence. This is one of the many sublimely diabolical plots which that Power is stealthily concocting, aided by an Administration as servile to its will as the trembling slave is to his overseer, and eager to prostitute all the strength of the government in its service. We have here only 'the beginning of the end.' By hook or by crook, by bribery or intimidation, by cunning or violence, the free navigation of the Amazon by American ships will be obtained ere long—Southern planters will migrate thither with their fettered slaves—on its banks, and in the interior, cotton, rice and sugar plantations will spring up, to be cultivated by unrequited toil, under the slave driver's lash—the foreign slave trade will be prosecuted as a lawful commerce—the hapless natives, now officially declared to be of no more value than so many wild beasts, will be exterminated—and new annexations, for the sole benefit of Slavery, will be the order of the day. All this is contemplated—and all this, and more, is inevitable, if the present blood-cemented American Union is allowed to continue; a Union, unlawfully and wickedly made, through fear of George III., and utter distrust of Almighty God, in that trying hour—which is, and has been, and while it exists will be, ruled by the Slave Power, with absolute and infernal sway—and without which, that Power would instantly lose all that gives it vitality and security, and cease to curse the earth. Dissolve the Union, and it would be impossible to keep the slaves in their chains; dissolve it, and an end would be put to slaveholding aggression and fillibustering; dissolve it, and the free States would be freed from an incubus which is pressing them to the earth; dissolve it, and the song of jubilee would soon be heard from the Atlantic to the Pacific. But let the Union be cherished, let the North continue to make its preservation paramount to all other considerations, and, with slavery every where protected by the Constitution, nothing is before us but a career of crime, and infamy, and blood, on a collossal scale, and 'a fearful looking for of judgment and fiery indignation,' which will in due time be visited upon the whole land.

CONVENTION AT CINCINNATI.

Just as our paper is going to press, we have received copies of the Cincinnati *Commercial*, giving a very full and fair report of the proceedings of the Anti-Slavery Convention, which was held in that city on the 12th, 13th and 14th inst. The attendance was overwhelming—the resolutions and speeches were of a high order—the best spirit prevailed, with the utmost freedom of opinion—and the hearts of all present were mightily strengthened for renewed efforts for the utter destruction of the slave system. Among the prominent speakers were Frederick Douglass, Lucy Stone, Charles C. Burleigh, Marius Robinson, L. A. Hine, and H. B. Blackwell. It appears to have been an occasion of extraordinary and thrilling interest. In a letter just received from Mr. Burleigh, he says:—

'I send herewith the brief sketch of the doings of our Convention, which is published in the Cincinnati *Commercial*, together with the *Gazette's* report—very fair and faithful—of the remarks of Boynton, editor of the *Christian Press*, made just at the close of the last session. Had there been time, a brief reply would have been made to his remarks; but at the instant of his closing—it being about half-past ten—the President (not aware that any one wished to add a word) announced the completion of the business, and offered a concluding prayer.

Altogether, we have had an excellent Convention, and the friends are all in very good spirits about it. The attendance was large throughout;—the spacious hall was nearly full in the morning sessions, just about full in the afternoon, and in the evening, crowded and packed, while hundreds—the papers here say thousands—had to go away unable to get in. The last evening, though an admission fee of ten cents was charged, the hall was full half an hour before the time to which we had adjourned. One man told me that, coming a little after the time, he met on the stairs and in the passage a crowd of people going out, such as is ordinarily seen just after the adjournment of a large meeting, and he was assured that it would be vain for him to try to get in. During the whole time, with but comparatively trifling exceptions, the proceedings were marked by perfect order and decorum, and a most attentive hearing was given to the strong, bold utterance of anti-slavery truth; the most radical sentiments being greeted with the loudest and most general applause. We had much animated discussion, both of points on which all abolitionists are agreed, and on those about which we differ. On the second evening, Frederick Douglass made a able speech in defence of his views of the Constitution, and most of the third evening was taken up with a discussion of that subject between him and myself. The friends of our position here express themselves much pleased with the result of the discussion, thinking a favorable impression was made. The last speech of the Convention—except Boynton's brief remarks—was one of Lucy Stone's characteristically beautiful and impressive ones, which left the audience in a very good frame of mind for separating, and, in the quiet of their own homes, considering the claims of the bondman and his cause upon them.'

HOW TO SAVE NEBRASKA.

The Massachusetts House of Representatives has before it, and yet to be acted on, the following bill:—

Section 1. Benjamin C. Clark, Isaac Livermore, Chas. Allen, Isaac Davis, Wm. G. Bates, Stephen C. Phillips, Chas. C. Hazewell, Alexander H. Bulloch, Henry Wilson, James S. Whitney, Samuel E. Sewall, Samuel G. Howe, James Holland, Moses Kimball, James D. Green, Francis W. Bird, Otis Clapp, Anson Burlingame, Eli Thayer and Otis Rich, their associates, successors and assigns, are hereby made a corporation by the name of the Massachusetts Emigrant Aid Company, for the purpose of assisting emigrants to settle in the West; and for this purpose, they shall have all the powers and privileges, and be subject to all the duties, restrictions and liabilities, set forth in the 38th and 44th chapters of the Revised Statutes.

Sec. 2. The capital stock of said corporation shall not exceed five millions of dollars. Said capital stock may be invested in real and personal estate, provided the said corporation shall not hold real estate in this Commonwealth to an amount exceeding twenty thousand dollars.

Sec. 3. The capital stock of said corporation shall be divided into shares of one hundred dollars each; but no more than four dollars on the share shall be assessed during the year 1854, and no more than ten dollars on the share shall be assessed in any one year thereafter.

Sec. 4. At all meetings of the stockholders, each stockholder shall be entitled to cast one vote for each share held by him: *provided*, that no stockholder shall be entitled to cast more than fifty votes on shares held by himself, nor more than fifty votes by proxy.

Sec. 5. This act shall take effect from and after its passage.

NEW PUBLICATIONS.

A DISCUSSION ON THE DOCTRINE OF THE TRINITY, by Luther Lee and Samuel J. May. Commenced Feb. 28th, 1854, and continued Eleven Evenings. Reported by Lucius C. Matlack. Syracuse, N. Y.: Published at the Wesleyan Book Room, 60 South Salina Street.

One of the manifest tendencies of the various reformatary movements of the age, (all of which have been more or less violently opposed by the popular religious denominations, whether styled orthodox or heterodox,) has been to diminish the rancor of sect toward sect, and to make less frequent those controversies on matters of faith and abstract theological propositions, which formerly occupied so much of the time and attention of the clergy. It is rare, now-a-days, to see the Baptist arrayed against the Pedo-baptist, the Calvinist against the Universalist, the Trinitarian against the Unitarian, in the arena of public debate; for the times are too practical, and too stirring, to encourage any such disputations. But what makes the present 'Discussion on the Doctrine of the Trinity' peculiarly novel is, that the disputants are well known in the field of abolitionism and philanthropy. That each acquits himself with ability, it is needless to say, to those who know them; that each is victorious, it would be paradoxical to assert, and yet this will probably be affirmed, according to the theological training of those who read the debate. The local interest manifested in it appears to have been so great, that the City Hall was filled to overflowing, hundreds being unable to get in. We doubt whether any similar discussion was ever conducted in such good temper and with such mutual respect. Mr. May is the soul of all that is courteous, charitable, and magnanimous—infinitely removed from all unkindness of spirit and unfairness of argumentation—and Mr. Lee would have been inexcusable indeed, had he lost his temper, and resorted to coarse personalities, where no provocation was given. As it was, occasionally Mr. Lee cast imputations and became personally invidious, (with reference to Theodore Parker, for instance,) in a manner not called for; and had Mr. May allowed himself to indulge in a similar strain, the discussion might have become acrimonious.

Making the Bible the absolute standard of appeal on this subject, it is apparent that, so often is its language mystical, or paradoxical, or upon its face contradictory, an ingenious text-gatherer and skilful interpreter can make one side just about as plausible as the other. It is so with almost any other subject. All the various sects, from Catholicism to Mormonism, are enabled to find portions of the book favorable to their peculiar views; and each sect, of course, marvels at the blindness of the other, and claims alone rightly to interpret it. One thing is certain: no religious dogma, no political theory, no scientific conjecture, was ever yet settled by an appeal to the Bible. To say, therefore, that it is the only rule of faith and practice, is to utter what all history proves to be false, and to pour contempt upon the intelligence of the age.

In his final rejoinder, after complimenting Mr. Lee for having 'battled manfully with the Goliah sin of the nation,' and faithfully dealt with it as he found it secreted and protected by the great Methodist organization to which he formerly belonged, and also for his kindness to the fugitives from American despotism, Mr. May said—

'Although your opinions appear to me very unscriptural, very irrational, very inconsistent with themselves and self-contradictory, still I will not withdraw my confidence from you as a man and as *a Christian*, so long as I see that you abound in love and good works. And here, brother Lee, after all our disputing, is my right hand of fellowship, if you are willing to receive it.'

To which characteristic overture, Mr. Lee replied—

'I take your hand, and fellowship you as *a man* and a philanthropist, but I have no fellowship with your theology.'

To which Mr. May rejoined—

'Nor I with yours! I suppose that your theology is just as unlike to mine, as mine is to yours.'

And so ended this prolonged discussion, in the course of which, much ground was covered, and a good deal of learning and research displayed. It makes a pamphlet of 160 pages, large size, to which we refer all such as may wish to know more about it. A few copies for sale at 21 Cornhill, price 37½ cents single.

THE CHURCH BEFORE THE FLOOD. By the Rev. John Cumming, D.D., Minister of the Scotch National Church, Crown Court, Covent Garden, London. Boston: Published by John P. Jewett & Co. 1854.

In our last number, we acknowledged the receipt of two volumes by Dr. Cumming, entitled 'Voices of the Night' and 'Voices of the Day.' Here is a third volume from his prolific pen, printed in the same beautiful manner, and conferring fresh credit on the taste and enterprise of the publishers.

We have already accorded to Dr. C. a glowing rhetoric, a lofty imagination, and rare affluence of style; and we have also expressed our dissent from his theological views, as, on various points, irrational and unphilosophical. But, as we stand popularly branded as a heretic, our disclaimer will not impair his orthodox popularity. There is nothing dull in his manner or matter; he writes as though he was thoroughly in earnest; many of his ideas are most happily expressed, and worthy of all acceptation. We do not wonder at his great metropolitan reputation as a preacher, and can readily imagine how he enchains the largest audiences, as with irresistible magnetic power. Still, he fails to impress us as a profound thinker or a strong logician; he is peculiarly sentimental, and has more to do with the feelings than with the reasoning faculties; his credulity is excessive, and at times ludicrous; scarcely any of his premises will bear investigation, and yet he lays them down as complacently as if they were self-evident truths. There is much in the present volume strongly provocative of criticism; but we can only give the topics discussed, bestowing a passing comment or two. The work is divided into twenty-one Chapters, and treats upon—The Bible; Genesis and Geology; Creation; The First Man, Adam, and the Last; The Curse; Redemption; The Everlasting Gospel—&c. &c. In his Preface, he makes the following novel announcement, without any qualification:—'*Christianity* was first preached in Paradise.' We had supposed, and have always been taught, that it was first preached in Judea, eighteen centuries ago, by Jesus of Nazareth. Who preached it in Paradise, we are not told. He also declares that 'Adam and Eve were the first believers.' As we read the scriptural record, they were the first unbelievers. 'Abel,' he says, 'was the first *Christian* martyr.' His declarations respecting the Bible are equally extraordinary. He says, in reference to it, 'Man can wait the slow progress of discovery in science, but he cannot wait a single moment for an answer to the question, What must I do to be saved? because in that moment his soul may be required of him.' And yet, at this hour, a vast majority of the human race are strangers to the existence of such a book! He says the Bible is not a discovery, but a revelation, to which God alone can add any thing. As if there had not been much added to it, by way of interpolation! As if there was any thing impossible in the enlargement of any volume, in process of time! As if what a numerous portion of Christendom holds to be the word of God, another portion does not reject as apocryphal! He exultingly says, 'Whatever else is changed, the Bible is the same; whatever creeds have been mended, the Bible remains.' Be it so; but what, for the time being, is the Bible, but the recognised interpretation of it? Hence, no volume is more capricious or more mutable. In America, it sanctions democracy and slavery; in England, monarchy and an established church; in France, the usurpation of Louis Napoleon, in Italy, the supremacy of the Pope; in Russia, the terrible rule of the Czar; *i. e.* according to the popular belief. How does Dr. Cumming know that his understanding of it is infallibly correct? And who shall act as umpire? If a hundred thousand pounds were offered for a prize essay, to show what the book really enjoins or forbids, as pertaining to human relations and duties, a hundred thousand writers would come forward with as many conflicting views touching those matters; and yet he says, 'It is the plainest of all books that was ever written.' Witness the endless and antagonistical commentaries upon it by the most learned divines in all ages! Witness all Christendom in an Ishmaelitish condition, as to its true meaning on a multitude of vital points, and not simply, as he affirms, 'on non-essentials, or subordinate things'!

As between parchment and nature, Dr. Cumming gives the preference to the former. Geology is only a discovery of man, but 'Genesis is a revelation from God,' and, therefore, 'is perfect beyond the possibility of contradiction or improvement by us.' It is 'beyond the reach of the blow of the geologist's hammer, or the detection of a single flaw by microscope or telescope.' Nay, 'Geology has before now retraced its steps, Genesis never,' for the Bible 'has not a single scientific error in it, though it was not designed to teach science.' And yet, to vindicate the Bible and Genesis, Dr. Cumming does not hesitate to resort to Geology whenever and wherever he thinks it will subserve his purpose! 'Astronomy,' he tells us, 'was once quoted as contradicting the express word of God; maturer acquaintance with it has proved its perfect coincidence.' The boot is on the other leg. If the story of Galileo is not utterly fabulous, the Infallible Mother Church arrayed the Bible against the discoveries of the astronomer, who insisted that the world moved; and it was 'maturer acquaintance' with astronomical science that made the interpretation of the book to harmonize with it.

Geology has at least done something even for Dr. Cumming, with all its uncertainty. Hear him:—'The common interpretation of Genesis says, the earth is six thousand years old; the discoveries of Geology prove to my mind, incontestably, that the component material structure of this globe, and much that is under the outer crust of this globe, are, it may be, hundreds of thousands of years old.' Bravo! But—to save Genesis, and his faith from the charge of heresy—he adds, that he believes 'the last collocation of the earth on its upper surface' is precisely six thousand years old:—'Geology thus calling from its depths, "O God, thy word is true!"'

FIRST LESSONS IN GENTLENESS AND TRUTH. By Aunt Alice. With Original Illustrations by Billings. Designed for Schools and Families. Boston: Published by John P. Jewett & Co. 1854.

This is a most beautiful and attractive gift for all children, by all loving parents—with capital illustrations by Billings, whose skill is never at fault—and with 'lessons in gentleness and truth' that old and young may read and learn very profitably. We commend it most heartily.

UNCLE JERRY'S LETTERS TO YOUNG MOTHERS. Compiled by Ann E. Porter. Boston: Published by John P. Jewett & Co. 1854.

These Letters embody an unusual amount of good sense, sound discrimination, and excellent advice. The trials of young mothers are duly set forth, and the best methods suggested for training children, with reference to their physical, moral and religious wants. It is written in an attractive style, and we could wish it might fall into the hands of every young mother.

THE TRIALS OF A MIND IN ITS PROGRESS TO CATHOLICISM: A Letter to his old friends, by L. Silliman Ives, LL.D., late Bishop of the Protestant Episcopal Church in North Carolina. Boston: Patrick Donahoe, 3 Franklin street. 1854.

We have only room to acknowledge the receipt of this somewhat remarkable book in our present number.

NEW MUSIC.

The enterprising musical publisher, HORACE WATERS, 333 Broadway, New York, has recently published the following pieces, in a handsome style, for copies of which we are indebted to him:—

Eva to her Papa; as sung by little Cordelia Howard, in her original Character of the gentle Eva, in Uncle Tom's Cabin. Words and Music written expressly for her by her father, George C. Howard, and most respectfully dedicated to her mother.

The Ghost of Uncle Tom: composed by Miss Martha Hill, and sung by the Hutchinson Family, at their concerts throughout the country.

Oh! I'se so Wicked! As sung by Mrs. G. C. Howard, in her celebrated and original Character of Topsy, in Uncle Tom's Cabin. Words and Music by George C. Howard.

Uncle Tom's Religion: As sung in the Moral Drama of Uncle Tom's Cabin. Words and Music by G. C. Howard.

Let us speak of a Man as we find him. Song and Chorus sung by Buckley's Serenaders. Words by James Simmonds. Music by J. R. Thomas. Dedicated to the Hon. John P. Hale.

The Prodigal Son: A Sacred Song. Quartette or Chorus, for the use of the Church or Social and Family Circles. Harmonized and arranged for the Piano-forte, Organ or Melodeon, by Henry C. Watson.

I Paddle my own Canoe. Song and Quartette, as sung by the Bakers'. Composed and arranged for the Piano-forte by John C. Baker.

The Dying Words of Little Katy; or, Will he Come? In the story of Hot Corn, by Solon Robinson. Music by

A POEM FOR THE TIMES.

John P. Jewett & Co., Cornhill, have just published a very neat and elegantly printed pamphlet of 42 pages, entitled 'NEBRASKA: A Poem, Personal and Political.' It is anonymous; but, whoever he may be, the author has no reason to be ashamed of his work. It is not only keen and excoriating in its treatment of such recreants to all the principles of liberty as Douglas and Cass, but is marked by a fine imagination and true poetic opulence. While it faithfully applies the lash to the Nebraska conspirators, it compliments and encourages the prominent actors in the Anti-Slavery and Free Soil movements. It is mostly in blank verse, but no blank cartridges are fired. Below, we give a sample of its quality. The author is describing the present aspect of Nebraska, free as it came from the hand of its beneficent Creator:—

From the green woods uprise spontaneous songs,
Which fill the gaping space with grateful joy;
Blossoms like blazing censers fill the air
With sweetest fragrance, and the balmy sky
Seems an inverted flower of blue and gold.
Meanwhile, yon river, like a constant heart,
Pours forth a hymn as copious as its flood,
Unchecked by flowers coquetting on its banks.
That stream reflects the glory of the day,
A silver thread, strung with sun, moon and stars,
And wound about the landscape's verdant waist.
Glide on, sweet river, with enchanting song,
And teach thy lesson to the earth and sea,
Progressive, yet confined within the path
Traced by the hand that poured it from the hills,
Save when a shower-gift fills its breast with joy,
As blessings falling like the rain from heaven
O'erflow the purest hearts with gratitude,
Harmless when unobstructed in its course,
But terrible when hindered on its way,
Foaming and roaring with a host of waves!
Winter may bind him fast with crystal chains;
In spring, he'll strew the bank with icy gyves,
Then rush forth, shouting, to the ocean's arms,
Exchanging snow-wreaths for a crown of shells.
I love to stand upon the grassy brink
Of the meandering stream, and in its depths
Behold the fishes flash in green and gold,
As though they were the flood's embodied thought.
Fair land of silver streams and mountains green,
Of boundless prairies and pellucid lakes,
Of rocks, and hills, and plains, and woodlands wild,
Shall Slavery clank her galling fetters here?
Or Freedom wave her starry flag for aye,
And make these forests blossom like the rose,
And build great cities on these fertile plains,
And launch her floating fabrics on these waves,
While streams are serfs to turn the busy mills
Which soon must wall the waters of the west?
Yes; here let towering domes and tapering spires
Ascend above the tree-tops' dizzy height;
Here let the hum of honest industry
Be heard in busy hives where freemen toil;
While schools are filled with troops of rosy youth,
And peace and plenty smile at every door.
May Temperance, like the watchful angel armed
With sword of flame at Eden's guarded gate,
Protect this pleasant garden of the West;
May meek Religion, pure and undefiled,
Lead the young nations, born and cradled here,
In Wisdom's straight and narrow paths of peace!
The day is near when towers and towns will rise
Like magic in this new and vast domain,
And iron threads, thick strung with villages,
Will stretch from boundary to border line;
While ships, like shuttles, fly from shore to shore,
Weaving the eastern warp with western woof.
Methinks I see the forest bow before
The sharp axe swinging in the settler's hand;
The Indian corn springs up with silken plume,
And fills his ample barn with golden ears;
White wagons trundle through the winding lanes.
Soon horn responds to horn, and farm joins farm;
Rude huts, like birdless nests, are tenantless;
While mansions fair are zoned with fruit and bloom,
And filled with good Nebraskians, who are free!
The horse with lungs of fire and ribs of steel,
And mane of smoke, and nerves of shining wire,
Goes thundering past in haste on burning wheels,
Like an express from Erebus to earth.

With heart of fire and joints of steel,
With sighing valve and groaning wheel,
With startling scream and sweeping stroke,
With showers of sparks and clouds of smoke,
The iron steed the train is bringing;
So look out, while the bell is ringing!

A sheet of fire illumes the track.
When Night reigns in her tent of black;
And so the progress of reform
Sweeps on through cloud, and sun, and storm.
'Tis Freedom's song the mass are singing;
So look out, while the bell is ringing!

The slave will doff his yoke and chain;
The drunkard will not drink again;
The soldier flings his sword away;
We see the dawn of that glad day!
Good news the harnessed lightning's bringing;
So look out, while the bell is ringing!

We must find room for an additional extract, as a proof of its excellence:—

There is a railroad running under ground,
A subterranean route to royal lands,
Which God lights up with rows of shining stars.
Its cars are filled with Freedom-seeking slaves,
Who run the gauntlet of rapacious mouths,
Amid the booming storm of leaden rain,
To reach a monarchy in search of rights,
Denied them by pseudo republicans.
The negro loves the lion and unicorn,
Because they guard his promised paradise,
And hails with shouts of joy the Union Jack,
Which waves like a delivering angel's wing,
And welcomes him to the fair Queen's domain,
Where color is no crime, crisped hair no sin;
Where implous men won't dare to criticise
The wisdom and the taste which God displayed
In making of one blood the blacks and whites.
For him, our flag has stripes without the stars;
Our eagle is a vulture at his breast;
Our pole, a cross where he is crucified;
And our free soil, a Northern hunting-ground,
Where vile officials scent the Afric smell,
And, with suspicious noses on the ground,
Pursue the game with barkings of delight!
I've seen pack after pack of hungry dogs,
With collars on their necks, and names thereon!
When Fillmore puckered up his mouth, they pricked
Their ears before he got the whistle out;
And when at length the shrill, sharp sound was heard,
Their savage yelpings made the wekin ring.
Why, I could fill this waiting page with names
Of mastiffs, curs, and most illustrious dogs:
COTTON, a fat, sleek spaniel, that could bark
With voice so musical it charmed the ear;
He was too fat or too polite to run,
Therefore he gently jogged along behind.
UNION, a mastiff with ferocious mouth,
Whose angry bark awoke the slumbering hills,
Was always first and foremost in the chase;
His flabby jaws were red with human blood.
COMMERCE, a most sagacious dog, who barked
With so much dignity one would have thought
He knew enough to speak, perhaps to vote!
STATESMAN, a cunning dog, most like a fox;
He never led, but followed in the pack,
And barked just like the echo of the rest,
And bit the victim with the whitest teeth.
LAW, an unfeeling and relentless cur,
Whose fevered fangs were cooled in human blood.
TASTE, a white lapdog from a lady's knee,
Whose piping voice amused both mice and men.
SMELL, with a small pug nose and great long ears,
Sneezed often when he should have barked aloud.
SIGHT, a scared puppy, howling in the dark;
And minor dogs, too numerous to name.
But all these watchful dogs could not prevent
Th' escape of hunted freemen to the North.

VOICE OF DEDHAM.

The following resolutions were passed at the town meeting held in Dedham on the 3d inst.:

Resolved, That the citizens of Dedham, assembled in town meeting, earnestly and solemnly protest against the repeal of the Missouri Compromise, and the introduction of slavery into the United States territory now free.

Resolved, That, as slavery is a gigantic political evil, a crime against man and a sin against God, it ought not to be farther extended in this nation.

Resolved, That it is the sacred duty of every member of the Massachusetts delegation in Congress to exert himself to the utmost in opposition to the bills pending there, known as the Kansas and Nebraska bills, and against all the projects of the slave interest; and that to fail in this is to betray liberty, and to disregard a public sentiment in this Commonwealth more profound and universal than has been awakened by any other political question of our time.

Resolved, That the Town Clerk be requested to send a copy of these resolutions to each of the United States Senators from Massachusetts, and to the Representative to this Congressional District.

A GREAT BEREAVEMENT.

In the Ohio *Anti-Slavery Bugle* of the 8th instant, we find the following letter, recording the death of one of the most devoted advocates of the anti-slavery cause ever raised up in its behalf. The same mournful intelligence is very briefly communicated in the letter of our friend HENRY C. WRIGHT, on our last page.

NEW LYME, April 4, 1854.

DEAR MARIUS—I have to give you the very sad information, that our much esteemed JAMES W. WALKER is now numbered with the dead. He breathed his last about half-past five o'clock, this afternoon. He was taken sick a week ago last Thursday, and has suffered very much since that time. The physician who attended him calls his complaint typhoid congestive fever. He was rational during his sickness, and until death.

I cannot give you the particulars now, as a gentleman is waiting to carry this note to the Rome post-office, so as to have it start by mail for you to-morrow.

Yours, very respectfully,
MONTAGUE BRATTELL.

So long, so intimately, and so conspicuously has JAMES W. WALKER been identified with our great movement at the West, that his sudden and unexpected departure to the spirit-world is an astounding blow, and affects us very deeply. We had almost taken it for granted that he would live to see the overthrow of that hideous system, which is the shame of our age and the curse of our land, and for the utter extinction of which he has labored, in the lecturing field, with a zeal and efficiency not to be surpassed, for so many years past. He has been doubly proved, as to his integrity to the cause of liberty—in England, his native land, where he warmly espoused the side of the working-classes in the teeth of the government—and in the United States, the land of his adoption, where he has been among the foremost champions of the slave, 'in journeyings often, in perils in the city, in perils in the wilderness, in perils among false brethren, in weariness and painfulness,'—misunderstood, calumniated, hunted and mobbed,—yet ever serene, confident, aggressive, ready to be offered a living sacrifice, and at all times remembering them that are in bonds as bound with them.

Mr. WALKER was settled over a flourishing Methodist church and congregation at Cleveland, where he was greatly beloved and in much repute, at the time he became acquainted with the workings of slavery; and had he chosen to remain with the Methodist denomination, and to be dumb in regard to the great sin of the land, he might have attained the highest position in that body. But he was a man of uncompromising principle and apostolic intrepidity; it was not in his nature to 'confer with flesh and blood'; and as soon as he perceived that the American Church was the bulwark of slavery, and the American Union a covenant with death, he publicly renounced them both, in the name of God, and took his lot with those who were every where spoken against for their fidelity to the Right. As a public debater and lecturer, he had few equals, and with his pen, through the columns of the Anti-Slavery *Bugle*, he has done excellent service. He has been laboring for some time in Michigan, and we have no doubt that his death is to be ascribed to his unremitted exertions in that quarter. His memory deserves to be held in deathless remembrance; and may the benediction of a loving God rest upon his bereaved wife and children! Farewell, dear brother!

'Thine earnest pleading for the bound and broken,
Falleth like music on that other sphere;
Half on the earth and half in heaven 'twas spoken,
Bringing the bondsmen and the angels near.

Slowly receding in thine act of pleading,
From the poor sufferers whom thou sought to save;
Their blessing resting on thy interceding,
Hangs like a halo on thy lonely grave:

And, streaming inward, through the narrow portal,
Breaks like the morning in the shadowy tomb,
Lifting the first steps of thy march immortal,
To joy and triumph from the chill and gloom.

While from the verge of earth loved voices ringing
Far through the valley, luminous as day,
Herald thy coming to the angels singing,
Whose songs of welcome meet thee half the way.

There they shall greet thee, whom thy labors lifted
From the low places of their human life!
Who but for thee o'er the wild seas had drifted
Outward for ever, or perished in the strife.

Passing in love and power, thy soul's transition
Is but ascension to a higher height,
Where all around thee, in thy new condition,
Life's mysteries open in celestial light.

Viewing for ever, in calm contemplation,
The widening circles of each duty done,
And through all cycles of thy elevation,
Ascending nearer to the Heavenly One.'

At the recent Anti-Slavery Convention in Cincinnati, Mr. CHARLES GRIFFING offered the following resolution, prefacing it by some appropriate remarks, which were well received:—

Resolved, That in the death of James W. Walker, our cause has lost one of its most eloquent and efficient advocates, and the slave a warm, tried and constant friend, and this Convention do hereby affirm our appreciation of the loss we have sustained by his death, and to his afflicted family and friends offer our most affectionate sympathy in this their hour of severest trial. And by the death of every laborer for the slave's emancipation, by the death of every human being who dies in slavery, by the life of every slave who toils in bondage, we pledge our lives and continued efforts for the overthrow of slavery in this and every land.

OBITUARY.

BURROUGHS PHILLIPS, a native of Seneca county, a graduate of Dartmouth College, and a member of the Bar of Onondaga county, died at Waterloo, N. Y., at the residence of his father-in-law, Thomas M'Clintock, in the 30th year of his age.

A good scholar, an honest lawyer, a just and generous friend, an affectionate brother, and a most devoted and faithful husband—in every respect an upright, noble, and truly Christian man, he won the respect and love of all who were so fortunate as to know him. His sudden departure has occasioned an unusual outburst of deep and general sorrow.

The modesty of BURROUGHS PHILLIPS, and that peculiarity of his profession which compels the young lawyer to earn, by repeated and patient efforts, the reluctant prize of a reputation, both solid and brilliant, kept many of his acquaintances in partial ignorance of the extent of his capacities and the wealth of his acquirements. His classmates in college, however, his legal brethren in the city of his residence, and all his intimate friends, were well aware that he was characterised by rare thoroughness of scholarship, marked power of discrimination, and a catholicity of mind which enabled him to do singular justice to all sides of the questions he examined, and to the merits of every party, whether in the State or in the Church. Had length of days been allowed him, he was almost sure to have risen to uncommon distinction and honor.

The strength and comprehensiveness of his intellect were more than equalled by the warmth, purity and nobility of his soul. All who were blest with his friendship must ever look back with grateful memories upon his life of loyalty to principle, and generous devotion to the welfare of his family, his neighbor, and his race. He was one of those to whom the poor, the afflicted, and the oppressed, never appealed in vain for aid.

A man of deeds, rather than a man of words, shrinking from all display of the sacred experiences of his spirit, he made few professions of religious attainments; but a firm and cheerful faith in the goodness and justice of his heavenly Father, which grew with his growth, and was strengthened with his strength, is known to have given force to his character, and daily beauty to his life. His Christian faith was touchingly manifested in his last hours. Bound to earth by the tenderest ties, having just matured most excellent plans of usefulness and enjoyment, he submitted to his fate without the slightest murmur, sustained by the spirit of that great sufferer, who said, 'If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done.'

'Lone are the paths, and sad the hours,
Since thy meek spirit's gone;
But, O! a brighter home than ours,
In heaven, is now thine own!' T. J. M.

IMPORTANT FROM EUROPE—DECLARATION OF WAR AGAINST RUSSIA.

The steamer Hermann, via. Southampton, carried out the formal declaration of war of England and France against Russia. It also brought the notification, that no letters of marque will be issued; that Russian produce, except contraband articles of war, will be respected under neutral flags, and that Russian merchant ships are exempt from capture until the 10th of May.

The London *Times* of March 29th says:—'War is declared. A peace which has lasted the unexampled period of thirty-nine years, which many fondly hoped was to last as many more, is at an end; and the three most powerful States of Europe are once more engaged in a struggle, the duration, the end, and the results of which, no man can tell; but which is too likely to produce disasters and sufferings, of which we are mercifully spared the foreknowledge. It is not for us to attempt to lift up the veil of a futurity which must be sad in many respects; nor is there any need.'

The *London Gazette* of Wednesday, 29th, published, according to precedent, a declaration of the motives and objects of the war. No intimation of the declaration of war, says the *London Times*, is sent or conveyed to the enemy, according to modern practice.

Proceedings of a similar nature to the above had taken place in the French Legislature, almost at the some moment. The Minister of State having read to the Corps Legislatif, in the name of the Emperor, a message announcing that the Final resolve of the Cabinet of St. Petersburg had placed Russia in a state of war with France, the Emperor declared that the whole responsibility of the rupture rested with the Russian government. The message was received with energetic expressions of adhesion by the whole body. The President then went on to say, that the Emperor relied on the support of the Legislative body, as well as on that of all France, under the grave aspect of affairs. This intimation was also received with loud cheers, and the Assembly broke up with shouts of Vive l'Empereur. Another communication, to the same effect, was also made to the Senate, where it was received with the same enthusiasm.

A skirmish occurred between the Russians and Turks on the bridge at the island of Turtukai, the Turks having destroyed the bridge. Two thousand Russians were precipitated into the water.

It is confirmed that the Russians have crossed the Danube in great force, the object being to strike a decisive blow, before the arrival of the Anglo-French force.

On the 23d, the Russians attempted to cross the Danube at Oltenitza, opposite to Turtukai, when a desperate battle ensued, and the Russians were repulsed. The carnage was dreadful. The Russians lost 3000 men; and the Turks themselves were so badly cut up, that they had to retire to their entrenchments. It will be seen, however, that the Russians have effected a passage at three points.

The British steamer Sampson reports, by telegraph, that the Russians were abandoning their forts on the east coast of the Black Sea. Souchum Kale was in flames, and the Circassians were plundering it.

The Russians are making stern preparations for hostilities in the Baltic. It was supposed that the first collision would occur at Oesel Island. All lighthouses and buoys are removed, and formidable fleets of gunboats are collected in shallow waters at the principal points. Masses of rock are dragged along the ice to intricate parts of the channel, to block it when the ice shall melt. All houses in Cronstadt not capable of defence are pulled down. New batteries are every where erecting, and two hundred additional gun-boats are ordered forthwith. The Czar and his sons are personally superintending the preparations.

The English cavalry regiments are to march through France from Boulogne to Marseilles, and thence by steam to Gallipoli.

Parliament had moved an address to the Queen, in answer to the declaration of war, assuring her of the nation's firm determination to coöperate in vigorous resistance to the projects of Russia, whose further aggrandizement would be dangerous to the peace of Europe.

The following is telegraphed from Madrid, 25th:—'The Queen has amnestied all prisoners implicated in the Lopez invasion of Cuba.'

Austria and Prussia have not yet committed themselves by any overt act.

LONDON, March 31. War was formally proclaimed at the Royal Exchange to-day, in the presence of the civic authorities.

The *Fremden Blatt* states, that on the 23d, a Russian detachment, under General Gortschakoff, forced the passage of the Danube above Tulksa, notwithstanding the vigorous resistance of the Turks, and that some redoubts on the right bank of the river were taken. The loss of the Russians was considerable, that of the Turks terrible. Eleven guns and 150 prisoners were taken by the Russians. Tulksa was occupied the same day.

HOSTILITIES IN THE BALTIC. *Berlin*, March 25. The British Ambassador has sent a telegraphic message, via Hamburgh, directing Admiral Napier, now that war is declared, to commence operations.

All the crews of the British ships go to general quarters daily, and are practised at the great gun exercise in firing at targets and in ricochet firing at any small rocks or islands that may be near.

Hirshova was taken by the Russians on the 28th of March. No details are given, as yet. The Russians had also taken the strong position of Babadagh, and are thus masters of the Upper Dobrudscha.

It is reported that Isaktchi was captured by the Russians on the 27th.

Four thousand Russians were reported to have left Sebastapol in five steamers, to aid Prince Gortschakoff's operations beyond the Danube.

The Turks were throwing reinforcements into Varna, and the British fleet was cruising off that coast.

The late Russian movements have changed the entire plan of the campaign.

Sir Charles Napier, with twenty-two ships, is anchored off Moen Island, in the Baltic.

A portion of the Russian fleet is frozen in at Revel.

Shipments of troops from France and Eagland continue to go on rapidly. France has already shipped 20,000, and England 10,000.

A telegraphic despatch says that the Czar has sent a letter to the King of Prussia, saying contemptuously—'When the Allies have emancipated the Christians, and evacuated the Turkish provinces, I will evacuate the Principalities.'

The members of both Houses of Parliament had been in procession to present a cordial address to the Queen in support of the declaration of war.

France has loaned ten millions of francs to Turkey.

Austria still wavers. Prussia makes no sign.

Gen. Metara, the Greek minister at Constantinople, had demanded his passport.

It is positively asserted that the Russians have landed 4000 troops from Sebastapol, and seized on the large island of Dumarez, below Tulczig, on the south side of the Danube. Also, that a Russian fleet of thirteen ships had attacked Varna.

The Russians are razing all the fortresses in Dobrudscha. The general tenor of the news is unfavorable to the Turks.

The Russian loss at Tutukai is said to have been from 2000 to 2500 men.

Fifteen packet ships are fitted up at Liverpool for the conveyance of troops.

There is an unprecedented number of emigrants, chiefly Irish, waiting for a conveyance to America. The price of a steerage passage has advanced to as high as £5 10s.

There are rumors of treachery on the part of the Turkish commanders of the different fortresses which have fallen into the hands of the Russians.

Omar Pacha marched 20,000 men to strengthen his position between the Russians and the Balkan mountains.

A new levy of 80,000 men had been proposed in France.

The Russians, fearing Oesel Island would be the first point of attack in the Baltic, have placed a strong garrison there of some 30,000 men.

The troops now leaving England go direct for Constantinople, without stopping at Malta.

Ten Turkish steamers are at Alexandria, embarking Egyptian troops.

The vote on the address to the Queen of England was unanimous in both houses.

Sir John Franklin's name has been stricken off the book of the British Navy, as he is given up for dead.

A treaty of the triple alliance between France, England, and Turkey, was signed on the 12th of March, at Constantinople. The Sultan recognizes the right of property to the Rayahs, and grants other concessions to them. The treaty will be published at Constantinople, after the arrival of the allied troops.

The Count Thibaudeau, member of the Senate, died in Paris, March 28th, at an advanced age. He was the last surviving member of the Convention who voted for the death of Louis XVI.

Marshal St. Arnaud's pay, as Commander of the French force in the East, is to be 500,000 francs, with 300,000 for outfit.

Twelve steamers were being fitted at Toulon, to convey French troops to the East. The first division was to leave on the 20th ult; the second division, on the 15th of April.

The Duke of Parma was stabbed by an assassin, and died the next day. The Duke of Portland is dead.

☞ A memorial, four hundred feet long, asking Congress to appoint a scientific commission for the investigation of spiritual manifestations, has been taken to Washington by Prof. S. B. Brittan.

The Very Last!—It is supposed that Mr. Samuel Follett, of Attleborough, Mass., now 97 years old, is the only surviving soldier who fought at Bunker Hill. He reads without glasses, and retains his mental faculties to a remarkable degree, although a cripple from rheumatic affection.

The Lamplighter.—Messrs. Jewett & Co. have just issued the fortieth thousand of this work, and the demand is unabated.

☞ It is said that, upon an average, sixteen men in every troop of the English army destined for Turkey were married; consequently, the 25,000 men would leave behind 2,500 wives, and between 5,000 and 6,500 children.

☞ A woman, calling herself Mrs. Emeline Atwater, has been drawing on the pockets of the good people of Rochester and Buffalo, recently, by the story that she had been East to receive a fortune, and had been robbed of it on the cars.

☞ The Edinburgh Review is just fifty years old; the Quarterly, thirty-four; the New Monthly Magazine, thirty-three; Blackwood, thirty-eight, and Frazer, twenty-four.

☞ A meeting has been called in Washington city by the friends of the Colonization cause, for the purpose of aiding in establishing regular communication, by steam or otherwise, between the United States and the Republic of Liberia.

The Hoosac Tunnel Bill has passed both Houses of the Legislature, and received the signature of the Governor.

☞ Father Gavazzi has been lecturing at Sheffield, where he defended American slavery as better than English servitude, and denounced Uncle Tom's Cabin as a mere romance.

Extraordinary Rescue.—Frank Hughes, who was buried on Thursday, while at the bottom of a well twenty-five feet deep, by dirt caving in to the depth of fifteen feet, was rescued after five and a half hours' digging. He was found in a standing position, alive, and in the possession of his senses. He was slightly bruised, but able to walk home.—*New York paper.*

☞ A fire broke out lately, on what is called Baker's Wood Cutting, in Anne Arundel County, Maryland, which burned over 2000 acres, and destroyed much valuable timber and wood. The wild animals suffered severely, as many foxes, coons, rabbits and squirrels were seen badly scorched.

Tremendous Conflagration.—A destructive conflagration occurred at Jacksonville, Fa., on Wednesday afternoon, April 5. Seventy buildings were destroyed, including twenty-three stores. The total loss is estimated at $300,000, about one half of which is insured, some in New York and New England offices.

Woman's Rights.—The Committee which was appointed on the Woman's Rights petitions in the New York Legislature have reported in favor of allowing married women, whose husbands shall, from drunkenness, profligacy, or any other causes, neglect or refuse to support and educate their families, the right to collect and retain their own earnings. Also, that no child can be apprenticed unless the mother, if living, shall sign the indentures. A tardy act of justice; the sooner it is passed, the better.

☞ A return just laid before Parliament shows that, from 1848 to 1853, the number of colored immigrants and liberated Africans introduced into the West India colonies and the Mauritius, was 130,152.

☞ A touching incident occurred recently at a steamboat sinking, in the Missouri, near St. Louis. Among the persons who were swept overboard were a woman, and a boy about twelve years of age. A man on the steamer seeing the boy buffetting the waves just beyond the boat, threw him a rope, and called to him to take hold of it. The little fellow replied, 'Never mind me—I can swim—save mamma.' They were both saved.

☞ A pair of bellows has been presented by an admiring bellows-maker of Birmingham, to Louis Napoleon. They are made conjointly of the wood of the willow which waved over the grave of Napoleon the Great, at St. Helena, and the Shaksperian elm at Stratford.

☞ A Nebraska meeting has been held at Cincinnati, at which George E. Pugh, the newly-elected United States Senator of Ohio to succeed Mr. Chase, declared himself in favor of Douglas's bill.

☞ A correspondent writes—An effigy of Stephen A. Douglas was hung in Georgetown, on the night of the 10th instant, with the following inscription: 'Stephen Arnold Douglas, the traitor of '54. Let him hang, ye friends of your country, *let him hang!*'

☞ Sunday afternoon, a party of men, Germans, we learn, who had been out in the suburbs of Louisville, Ky., hunting, got into an affray with a negro on the Flat Lick road, just within the borders of the city, and one of them shot the negro with his gun, killing him instantly.

☞ A quarrel occurred in the New York Board of Aldermen, recently, between H. N. Wild and John G. Seeley, which resulted in a challenge and its acceptance. This, if we mistake not, is a penitentiary offence in that State. Colonel Webb was sentenced to five years for going out of the State to fight with Tom Marshal.

☞ Edward Everett, the dodger, was sixty years of age on the 11th of the present month.

☞ A terrible affray took place at Birmingham, (near Pittsburg,) on Friday night last, during which three men were stabbed, one of them, it is supposed, fatally. This, it will be remembered, was on the night of the very day on which Jewell was executed!

☞ A cargo of negroes that was lately captured, has been disposed of by the Cuban government, but the negroes have not been hired out as 'emancipados,' but as free apprentices, so that the apprentice system may be considered as having commenced in Cuba.

☞ Madame Goldschmidt is now singing in Berlin, and shortly goes to Vienna, where she will remain two months, and during that time give several concerts. She will then, probably, if not hindered by the war, go to Sweden, and pass a part of the autumn in England.

☞ A correspondent of the *Christian Visitor*, writing from Prince Edward Island, under date of 7th ult., states that the weather has been extremely cold on that island, and numbers have been frozen. The Hon. Mr. Price, Colonial Treasurer, lost his way on the preceding Thursday night, in a fearful storm, and was badly frozen; all of his fingers are to be cut off. Three horned cattle and one horse were frozen stiff in a barn; they were all standing up, like benches, in the morning when the owners went to feed them.

☞ The number of lives which were lost during the year past by accidents on Massachusetts railroads is 64: of which, 15 were upon the Providence and Worcester, 10 upon the Western, 9 upon the Boston and Worcester, 8 upon the Fitchburg, and 7 upon the Old Colony.

☞ Two thousand ladies, at least, attended the great races at New Orleans on the 1st. Fast horses! fast ladies!

The Ohio Legislature.—A rich old slaveholder in Helena, Arkansas, has petitioned the Ohio Legislature that two mulatto girls belonging to him, and now at the Oberlin Scool, might, by a law of Ohio, be made his heirs, and entitled to inherit his property. They are his own daughters by a slave mother, and as he has no other children, and has a strong liking for them, he desires they may be made his legal heirs.

Maine Law in Michigan.—The Maine Law men in Detroit fired one hundred guns, on the 13th inst., in honor of Judges Douglas, Wing, Pratt and Copeland, who have decided the Maine Law to be constitutional.

Reduction of Ocean Postage between Canada and Great Britain.—The Postmaster General of Canada has published a notification that hereafter the postage on letters, not exceeding half an ounce, will be carried between the two countries for 7½d. currency, (twelve and a half cents.) This arrangement applies to the British steamers that run from Portland to Liverpool, and from Quebec to the same port.

By the British mail steamers from New York and Boston, all letters from any port of Canada to be rated at 10d. currency (seventeen cents.) Payment optional in all cases.

☞ The Crystal Palace at Sydenham was to be opened on 24th May, by Queen Victoria in person.

☞ Hon. Dabney S. Carr, formerly American minister to Constantinople, died at Charlottesville, Va., a short time since.

☞ A fee of 100,000 dollars has been divided among the four lawyers in the McDonough Will case.

Notices of Meetings, &c.

PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS.

This Association will convene for mutual help and edification, and for the discharge of its appropriate duties as a religious body, in the meeting-house at Old Kennett, Chester County, on First day, the 21st of Fifth month, 1854, at 11½, A. M., and continue, by adjournment, from day to day, as long as necessity may require.

Creed-making forms no part of the objects of this Society. Disclaiming all ecclesiastical authority, and avoiding the tangled controversies by which the popular churches are perplexed and bewildered, it seeks to unite mankind, not by agreement in theological opinions, but through oneness of spirit in respect to the practical duties of life, the communion of soul with soul, in a common love of the beautiful and true, and a common aspiration after moral excellence. Its platform is broad and comprehensive. It invites the coöperation of all who recognise the equal brotherhood of the human family, without regard to sect, color or condition, and who acknowledge the duty of defining and illustrating their faith in God by lives of personal purity, and works of beneficence and charity to mankind.

The name of 'Friends' was adopted in no technical or narrow sense, and with no intention that the Society should be identified with, or limited by, the sectarian peculiarities of older associations; but in the broad, primary and comprehensive meaning of the word, as it was employed by Jesus when he said, 'I have called you *friends*'—'Ye are my *friends*, if ye do whatsoever I command you.'

We therefore affectionately invite all sincere inquirers after truth, who may be attracted by the principles of our organization, and who, weary of the strifes of sect, are looking for higher and purer manifestations of the religious sentiment, to meet with us at the time above specified, and to give us the benefit of their counsel and coöperation.

WILLIAM BARNARD, JOSEPH A. DUGDALE,
THOMAS GARRETT, C. M. BURLEIGH,
SIDNEY PEIRCE, BENJ. C. BACON,
B. FUSSELL, ROWLAND JOHNSON,
JONATHAN LAMBORN, EDITH PENNOCK,
HENRIETTA W. JOHNSON,
Committee of Arrangements.

Communications intended for the meeting, whether from Associations or individuals, should be addressed to the Clerks, JOSEPH A. DUGDALE and SIDNEY PEIRCE, Kennett Square, Chester Co., Penn.

Friends residing in the vicinity of the place of meeting offer the hospitality of their homes to those coming from abroad.

☞ Editors of newspapers friendly to the objects of the meeting are invited to publish this call.

NORFOLK COUNTY ANTI-SLAVERY SOCIETY.

The Annual Meeting of the *Norfolk County Anti-Slavery Society* will be held in STOUGHTON, on THURSDAY, April 27, commencing at 1½ o'clock, P. M., and continuing through the evening. The members of the Society are requested, and all others are invited, to attend.

WENDELL PHILLIPS, WILLIAM L. GARRISON, and other speakers are expected to be present.

EDMUND QUINCY, *President.*
ANNE WARREN WESTON, } *Secretaries.*
WILLIAM I. BOWDITCH, }

☞ REV. ANDREW T. FOSS, an Agent of the *Old Colony Anti-Slavery Society*, will lecture as follows:—

South Abington.....Friday eve'g, April 21.
Abington.....Sunday " 23.

☞ The Sunday meetings will be meetings of the County Society.

In behalf of the Society, LEWIS FORD.

☞ HAVERHILL, Mass.—Rev. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, will attend a meeting in Haverhill, on Sunday, April 30, day and evening.

☞ SPIRITUALISM.—ELIZA J. KENNY, of Salem, Agent of the Association of Governmentizers, will give a discourse, or discourses, in Roxbury, on Thursday evening, April 27th, at 7½ o'clock, in Dearborn Hall.

To defray expenses, an admission fee of 10 cts will be required.

☞ WANTS.—An excellent opportunity presents itself for a good colored Boy to learn the Blacksmith's trade.

Several Girls want situations as book-folders.

One young man desires a waiter's birth on a steamer.

Please apply to WM. C. NELL,
At his Registry for Help, 21 Cornhill.

WANTED,

A situation as cook in a public house, by a woman well recommended.

A faithful woman to assume the charge of a small family where the mother is an invalid.

Several women to serve in families out of the city.

A promising boy for a bookstore.

Apply to WM. C. NELL,
April 14. *Registry for Help, 21 Cornhill.*

MR. WEAKLY'S CASE.

I have further received the following sums, in aid of the fund for the relief of Stephen F. Weakly:—

David Hinckley, Hyannis, Mass.,		$1 00
Freeman Hinckley, Boston,		1 00
First Parish in Barre, by Rev. C. E. Hodges,		8 00
Ellis Gray Loring, Boston,		5 00
John G. Whittier, Amesbury,		3 00
Mary F. Littlehale, Boston,		5 00
Henry J. Gray, Andover,		2 00
William Jenkins, do.,		5 00
C. A. Hewins, West Roxbury,		2 00
Dudley Williams,	"	2 00
G. G. North,	"	2 00
A. S. March,	"	2 00
C. Cowing,	"	5 00
Mrs. Ripley,	"	1 00
Rev. T. Lawrie,	"	1 00
Joseph H. Billings,	"	1 00
Judson Chapin,	"	1 00
John A. Emmons,	"	1 00
A. D. Mayo,	"	1 00
Edward Richards,	"	1 00

SAMUEL MAY, Jr.

Boston, April 19, 1854.

MARRIED—In Abington, 12th inst., by Rev. James W. Ward, H. H. BRIGHAM, of South Abington, and Miss DRUSILLA B. KEEN, of Hartford, Me.

JAMES SCOTT,
BOARDING AND LODGING,
No. 3 SMITH COURT,
Belknap Street, : : : : : : : : Boston.

☞ Permanent and transient Boarders accommodated on the most reasonable terms.

MARRIAGE AND PARENTAGE: or, the Reproductive Element in Man, as a means to his elevation and happiness. By Henry C. Wright. The Present is the Child of the Past, and the Parent of the Future. Price, 50 cents. Just published and for sale by BELA MARSH, No. 9 Franklin street.
April 14. 3mos.

THE RELIGION OF MANKIND: or, The Age of Thought. By Dr. J. H. Robinson. Price, 50 cts.

The Philosophy of Creation: unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price, 38 cents.

Free Thoughts concerning Religion: or, Nature versus Theology. By Andrew Jackson Davis. 15 cts. Just published and for sale by BELA MARSH, No. 9, Franklin street. April 14.

REV. THEODORE PARKER'S GREAT SERMON ON THE NEBRASKA QUESTION.

JUST published and for sale at the Anti-Slavery Office, and at the *Commonwealth* Office.

Also, for sale at the Anti-Slavery Office, 'An Address delivered in the Broadway Tabernacle, New York, Feb. 24, 1854, by William Lloyd Garrison.' Price, 6 cents, single—60 cents per dozen—$1 00 for 25 copies.
March 17.

Protestantism vs. Romanism.

The Convent and the Manse.

BY HYLOR.

THE Second Edition of this interesting tale is now ready. It is a book which should be read by every American citizen. In it we find, in strong contrast, the two systems of Protestantism and Romanism, and we also see the great danger of sending the daughters of Protestant parents to Catholic Convents to be educated. Let Protestants take warning before it is too late.

BEWARE OF JESUITICAL INTRIGUES.

The Newspaper Press has spoken in strong terms of this timely and excellent work. We make a few quotations.

'We are here presented with a delightful picture of a clergyman's home—a home where intelligent industry presides, and governed by the sweet law of love; and, in strong contrast, is presented the life of a convent, where the glad gushings of the heart of youth are represented as fettered by unnatural restrictions.'—*National Era, Washington.*

'The insidiousness of the influence brought to bear on Protestant pupils in Catholic seminaries is developed with great beauty and power in this fascinating volume.'—*State Banner, Vt.*

'The object of this volume is to illustrate the shallow and deceptive claims of convents as suitable places for female education.'—*Journal and Messenger, Cin.*

'The "Convent and the Manse" is a book for "the million," and should be circulated throughout our whole country. Its spirit is kind, and calculated to recall the votaries of error and superstition from their degraded condition.'—*Christian Observer, Phil.*

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UNIVERSAL FREEDOM.

The time shall come, and that full soon, when Earth
Shall feel the throes and joys which mothers feel,
And prone shall usher into gladsome birth
A nursling, born to work out human weal—
A nursling, who shall break the broad black seal
Which Wrong hath set upon th' immortal soul,
And all its innate majesty reveal,
In calm resplendency of self-control—
The spirit and the glory of the glorious whole.

Him shall the people hail with loud acclaim—
Him shall the people nurse with strictest care—
The despot stern shall tremble at his name,
And chains and bondage for the child prepare.
Him shall the people—tender, helpless, fair—
Bend o'er protecting infancy and youth,
So shall not fall a single numbered hair,
And spite the tyrant's wrath, with dearest ruth,
Rear and keep sacredly, as angels keep, the truth.

And he shall grow in strength, and crowning years
Of glorious hopes, and noble sympathies;
His name, a spell to wake the monarch's fears—
His name, a spell to bid the nations rise,
At length, when manhood fires his bold blue eyes.
He shall, upon the mountain tops, with tone
Awakening echoes in remotest skies,
Arouse the people to reclaim their own,
And hurl Wrong down to darkness from his tottering throne.

Behold! the future lifts its curtain dread!
The glory of the world that is to be,
Appears, with lightning wreathed around his head,
Leading the faithful on to victory:
Freedom, the terrible renowned! and see
Labor at his right hand, and Education—
War at his left—the glad and awful three!
And following firm in stern array each nation,
They pour on the tyrant's stronghold death and desolation.

See! see! they scale the ramparts! Hark! the cry,
'God and Humanity!' rising on the gloom
Of battle, rolleth through the echoing sky,
Loud o'er the cannon's hoarse resounding boom.
The clouds lift! Freedom, dreadful as the tomb,
Stands on the bulwark, with avenging arm,
Hurling down devastation, death and doom—
Where ghastly Wrong displays his gory form—
Till Victory, like a rainbow, sits upon the storm.

The war is past—Lo! Peace returns again,
With gentle skies, and stores of spring-time flowers;
The flocks and herds roam o'er the hill and plain,
And birds are singing in their wild-wood bowers;
While dance to festive song the smiling hours.
The man of toil now proudly walks abroad,
No base misrule upon his fortune lowers;
He heeds no beck—he fears no tyrant's nod—
He no superior knows, save Justice, and his God.

THERE ARE TWO WAYS TO LIVE ON EARTH.

BY CHARLES SWAIN.

There are two ways to live on earth,—
Two ways to judge, to act, to view;
For all things here have double birth—
A right and wrong—a false and true.

Give me the home where kindness seeks
To make that sweet which seemeth small;
Where every lip in fondness speaks,
And every mind hath care for all;

Whose inmates live in glad exchange
Of pleasures, free from vain expense;
Whose thoughts beyond their means ne'er range,
Nor wise denial gives offence;

Who in a neighbor's fortune find
No wish, no impulse, to complain;
Who feel not—never felt—the mind
To envy yet another's gain;

Who dream not of the mocking tide
Ambition's foiled endeavor meets—
The bitter pangs of wounded pride,
Nor fallen Power that shuns the streets.

Though Fate deny its glittering store,
Love's wealth is still the wealth to choose;
For all that gold can purchase more
Are gauds, it is no loss to lose!

Some beings, wheresoe'er they go,
Find naught to please, or to exalt,—
Their constant study but to show
Perpetual modes of finding fault.

While others, in the ceaseless round
Of daily wants and daily care,
Can yet cull flowers from common ground,
And twice enjoy the joy they share!

Oh! happy they who happy make,—
Who, blessing, still themselves are blest!
Who something spare for others' sake,
And strive, in all things, for the best.

ROBIN'S COME.

From the elm-tree's topmost bough,
Hark! the Robin's early song!
Telling one, and all, that now
Merry Spring-time hastes along;
Welcome tidings thou dost bring,
Little harbinger of Spring.
Robin's come!

Of the Winter we are weary,
Weary of its frost and snow,
Longing for the sunshine cheery,
And the brooklet's gurgling flow;
Gladly then we hear thee sing
The reveille of the Spring.
Robin's come!

Ring it out o'er hill and plain,
Through the garden's lonely bowers,
Till the green leaves dance again,
Till the air is sweet with flowers!
Wake the cowslips by the rill,
Wake the yellow daffodil!
Robin's come!

Then, as thou wert wont of yore,
Build thy nest, and rear thy young,
Close beside our cottage door,
In the woodbine leaves among.
Hurt or harm thou need'st not fear,
Nothing rude shall venture near.
Robin 's come!

Singing still o'er yonder lane,
Robin answers merrily!
Ravished by the sweet refrain,
Alice clasps her hands with glee,
Calling from the open door,
With her soft voice, o'er and o'er,
'Robin 's come!'

CHRIST CRUCIFIED ANEW.

The sentiment expressed in the following lines is one to be remembered at all times:—

So long as human lips remain unfed,
Men starve their Christ for lack of coarsest bread;
Where'er a single bondsman fettered stands,
Men chain their Christ, and bind their Savior's hands;
Where'er a single orphan inly dies,
Or grows embruted in their factories,
Like old King Herod, they again condemn
To death the infant Lord of Bethlehem.
And when they spurn the outcast from their doors,
While the thick darkness sweeps along the plain,
They drive out Christ into the storm and rain,
Frozen, to perish on the barren moors.

THE LIBERATOR.

THE CHURCH AND REFORMERS.

MADISON, Lake Co., (Ohio,) April 24, 1854.

FRIEND GARRISON:

Noticing with peculiar interest the moral and religious struggle which is going on in society, and viewing certain questions bearing upon practical Christianity which must be tried and answered by every man calling himself a theoretical Christian, supporting and defending the organized churches, I have concluded to advance some ideas which seem to have a bearing upon these matters.

There are two general standards of judgment used by men in trying character. The one is theoretical, the other practical. The one is mere belief; the other is love, which is exhibited by good works. Resulting from this, there is a severe struggle between different minds, and frequently in the same mind. There are many in the professed Church, even ministers of the gospel, who cannot get rid of this struggle, and who, although, in a Church capacity, consenting to its theoretical standard, unconsciously breaking away from the narrow limits of a Church creed, assume a standard of judgment which is more accordant with their religious intuitions, more consonant with their own natures, and hence more liberal and heavenly.

I have thought that it might be expedient to develop *this standard*, contrasting it with the theoretical standard, so that certain inconsistencies, exhibited by men belonging to the Church, possessing liberal minds, their liberality struggling against their 'Orthodoxy,' may be explained. There are apparent contradictions in such characters, which are in reality nothing but the natural results of these two standards struggling for mastery. When the creed is lost sight of, there will then be a spontaneous development of love, and then, love will be the law, and not belief.

What called me to this question was a small part of the letter of Henry Ward Beecher to John Mitchel, in opposition to his pro-slavery sentiments. I will copy the extract:—

'But there is a future beyond this. Even on earth, there is a time promised, and already dawning, in which the human family shall be one great brotherhood, and love shall be the great law of man. In that golden age, there shall be research made for all the names that, since the world began, have wrought and suffered for the good of their kind. There will be a resurrection of forgotten names from the obscurity into which Despotism has flung all who dared to defy it, from the shades and darkness of oblivion, by which oppressors would cover down the memory of all who proclaimed human rights and human liberty. They will come forth shining like the sun, and never be forgotten, that labored to bring to pass the world's freedom.'

Does not Mr. Beecher understand, that if the sentiments exhibited in this brief extract are true, the necessity of requiring, in our different church organizations, an assent to a creed, in order to be connected with Christ's true Church, is nullified? that all distinctions of character on account of belief should be stricken out? that the cry of 'Infidel! Infidel!' on the part of the Church, in reference to those who have for years been foremost in the great contest of human freedom, and in all the philanthropic reforms of the age, is rendered ridiculous and absurd? For, in this new era, *not one name* will be lost that has labored to bring to pass the world's freedom. Why, then, may we not, with the greatest consistency, 'give the right hand of fellowship' to our brother Infidel, who is laboring with us for the world's freedom? Why require him to assent to a Church creed? Why not fearlessly say, Thou art my brother in the Church? There is no need for thee to assent to my creed, in order that I may recognize thee as a child of light; for 'thou shalt come forth shining like the sun.'

But I will particularize; not for the sake of idle criticism, but to apply the beautiful extract, and show clearly its actual bearing upon the moral and religious contest which is now being fought, preparatory to the introduction of the 'time promised.'

This time is not only 'promised,' but is already dawning. What time is here referred to by Mr. Beecher? I should judge it was the millennium, or, at least, a time of high religious cultivation; a time of the exhibition of *practical Christianity*, when there is to be an application of its principles to the wants of man,—when there is to be a carrying out of its spirit. This millennium is now dawning, 'when love is to be the great law of man,' or the ruling principle to govern man in his actions, causing him to labor 'for the good of his kind.' If this love is to be the law of man, is it not also to be the standard by which we are to judge man as a Christian or not a Christian? May we not, then, safely lay aside our six hundred different creeds, and come down to this simple law of love? And, this done, what will become of all the frame-work of ecclesiastical organizations? Where will be the necessity for all the distinctions on account of differences of belief? All such distinctions will of course be obliterated, and the numerous branches of the Church will be joined into one, and we shall have but one Church.

Love is to be the chief element in this 'time promised'; nay, it is to constitute the preëminence of this time over any time that has preceded it. Now, I will inquire of Mr. Beecher, if this love is so excellent, if it is not *now* a safe standard by which we may judge Christianity as existing or not existing in the soul? If so, why not immediately throw aside our creeds, as such standards of judgment, and apply, in their stead, this more effectual 'law of man'?

This is to be the '*golden age*.' O, how beautiful! how precious! But the gold, the preciousness of the age, will be *love*; as what follows in the extract will show, for in it 'there is to be research made for all the names that, since the world began, have wrought and suffered for the good of their kind.' It seems, then, that in this search, love is to be the candle or light by which we are to discover the true and the false names, and there is to be a beautiful application of this love. We are to discover those who have labored for the good of their kind. We are, then, to conclude that the whole of religion is involved in *love to man*; and this is in perfect accordance with the Bible expression, 'All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.' It seems, then, we are not to search for those who believe or disbelieve in the plenary inspiration of the Bible, but search is to be made for all *philanthropists*, of whatever belief, Infidel or church member,—'all who have wrought and suffered for the good of their kind.'

And there is to be 'a memorable resurrection of forgotten names.' Yes, there are many names cast out as evil by the professed Church, not truly forgotten, but remembered only as infidel and black-hearted, that will rise 'and come forth shining as the sun,' for they have for years 'proclaimed human rights and human liberty.' 'They have labored to bring to pass the world's freedom.' Mr. Beecher has dared to utter what name will be passed by among the ten thousand names that shall be uttered. 'Not one shall utter that gone and forgotten name, John Mitchel.' Shall I mention a list of infidel names, that the Church now looks askance upon, as gross intruders upon its peace, zealously engaged in the contest 'for human rights and human freedom'—who have for years suffered much for the cause of humanity? And as I mention them, will Mr. Beecher include them as among the *brotherhood* of the Church? He will be forced to include such men in carrying out and developing his resurrection of forgotten names, in consistency with his great law of love to man. But if he includes such names, he must bid farewell to his long-cherished creeds, and take a stand independent of every church organization; for he assumes a different standard of judgment, in regard to Christian character, from what his Church, as an organization, assumes. He has virtually taken that stand already. He pays no deference to his Church organization, as such, and he judges it by a law which is to be the law of man. He has already virtually renounced his Church creed, as competent to judge of Christian character. He has renounced *every creed*, and has assumed the law of love. He has virtually said, that there is no valid ground for any distinction by his Church organization; that we may just as well as not throw aside any Church creed, as far as judgment of Christian character is concerned. He has virtually taken a stand, for the taking of which I have been silenced as a minister of the gospel by Cleveland Presbytery. He has assumed an independent ground of judgment in regard to the *True Church*, throwing aside *mere belief* as *entirely non-essential* in estimating Christian character. If we apply his rule of judgment in finding out the list of names coming forth and 'shining like the sun,' what shall we conclude in regard to the confession made by the editor of the New York *Evangelist*, that 'the so-called infidel portion of our country are doing, for Humanity's sake, what the Church ought to do, for Christ's sake'? Mr. B. says there is to be a resurrection of all the names of those who have wrought and suffered '*for the good of their kind.*' In other words, they have wrought and suffered for the good of *humanity*. The same editor says these infidels are taking the lead in every philanthropic enterprise of the day. By such a confession, according to Mr. Beecher's rule, the True Church is more outside the pale of the formal Church, than within it! This is a hard saying. What Church-member or creed-supporter can bear it? But I am not to be blamed for it. It did not drop from the lips of an infidel or a spiritualist; but it is legitimately drawn from a union of sentiments, proceeding from two of the most acknowledged leaders in the Congregational Church—Mr. Henry Ward Beecher, and the editor of the New York *Evangelist*, the leading journal of that Church. The latter *commenced* the confession, and saved himself from the charge of heresy only on the ground that they (the infidels) have wrought and suffered '*for humanity's sake*,' and not for Christ's sake. The former has made the confession complete, by saying that all who have wrought and suffered 'for the good of their kind,' (or for humanity's sake,) 'shall come forth shining like the sun,' and *none* shall be forgotten 'who have labored to bring to pass the world's freedom.' Here is a true and vivid picture of those who are to be real members of that Church which is to be 'terrible as an army with banners.' Mr. Beecher has not saved himself from the charge of heresy, and if both are true, the conclusion is inevitable, that in the resurrection of forgotten names, the greatest number will come from out of the pale of the professed Church. The editor of the *Evangelist* saved his creed, but, in effect, threw away his Church. Mr. Beecher virtually threw both overboard, and has made 'love,' and not a creed, 'the great law of man'; and that love as applied to humanity.

In the light of this extract, how shall we regard the editorial of the Oberlin *Evangelist*, (from Professor Cowles,) lamenting that such men as Mr. Garrison should be so intimately associated with the anti-slavery reform? Why? Because he assumed that Mr. G. was an infidel;—he did not, in the Orthodox sense, recognise Christ as the very God; hence love to Christ was wanting; consequently, his love for the slave cannot be a pure love. He virtually says, no man can have a pure love for the slave but the so-called Orthodox Christian. But Mr. Beecher says nothing about Christ in 'the time promised and now dawning.' O, what an infidel! He speaks of love as the great law of man, and of those laboring for the good of their kind, and of those proclaiming human rights and human liberty, coming forth shining as the sun, who labored to bring to pass the world's freedom. But he never as much as mentioned the name Christ. O, how Christless! He never as much as said that it was necessary that they should labor and suffer for the sake of Christ, and not for humanity's sake. How shocking, that a man of Mr. Beecher's standing in the Church should pass over such *vital points* in the Orthodox creed! He ought to be dealt with as a heretic.

But does Mr. Beecher in reality leave out Christ in his portraiture of a resurrection of names as worthy to shine as the sun? In his defence, I answer, No. Christ is always implied, if not expressed, in every real work for humanity. This idea is involved in this expression—'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' As Christ labored and died for humanity, so, if we labor and suffer for humanity, we must do it for the sake of Christ, whether we express it or not. But Mr. Beecher can defend himself from the charge of heresy; and certainly, in the light of a creed as the standard of judgment in regard to Christian character, he has become exceedingly heretical. In the eyes of Professor Cowles, he has given far too much latitude in his portraiture of the True Church; for Mr. Cowles is very far from fellowshipping such men as Garrison, and Mr. Beecher must include Mr. Garrison as a good brother Christian and fellow-laborer for our common end, the bringing to pass the world's freedom.

In the light of the above extract, how shall we view the course of Rev. Mr. Boyington, of Cincinnati, who refused to attend a convention for the world's freedom, because it was reported that Mr. Garrison was to be there? According to Mr. Beecher, in the coming era, Mr. Garrison is not to be forgotten, and, with Mr. Boyington, he will come forth shining like the sun. But Mr. Boyington could have no communion with him. He could not even unite with him in an effort to bring to pass the world's freedom! And why? Because Mr. Garrison is reported to be an infidel! But Mr. Beecher unhesitatingly gives to Mr. Garrison the right hand of fellowship. He does it without the least hesitation, as seems from the extract, as a fellow-laborer for the good of humanity, as a brother of the 'universal brotherhood,' and as a member of the true Church of God. Surely, Mr. Boyington must regard Mr. Beecher in the extract as exceedingly heretical.

I did not intend, when I commenced, to dwell so long on the subject. But it reveals so accurately the real issue between the professed Church and practical Christianity, that I could not leave it without special pains to bring it to light.

Should Mr. Beecher see this article, I would respectfully request him not to regard me as a mere critic, to catch him in his unguarded expressions. I love the chief element of the extract, and I desire that it may be fully understood in all its legitimate bearings. The time is near at hand, when the position of independence and liberty involved in the extract will be clearly revealed to the world. This 'time promised' *has actually come*; and in this time, it must be known who maintains this independent position of love. I rejoice to see Mr. Beecher maintaining this liberal standard of judgment, and I have confidence to believe that he is willing manfully to meet all the necessary and logical consequences which flow from this position. Should he also discover any defect in the reasoning, I wish he would set me right, for I regard myself as an earnest seeker after truth, and I should be willing, as such, to suffer correction. The subject is of great moment at this crisis in society and in the Church. Much depends on the clear elucidation of the difference which exists between the professed believers in the so-called 'Orthodox Christianity,' and that Christianity which is exhibited by philanthropic reformers, who are not connected with the organized churches. I wish to see this clearly developed, and I am willing to join correspondence with any supporter of Church organization, maintaining, as I do, a position of independence, and by discussion or otherwise, help to elucidate this vital point by written correspondence. I do not wish this to be regarded as a challenge to combat, for I dread a warlike spirit; but rather as an effort, conjointly, for the elucidation of a vital point in Christianity, which must ere long be settled.

E. HALE.

Education in Virginia.—The Richmond *Whig* argues the necessity of adopting a more efficient system of education in that State. It says:

'Every decade exhibits a fearful and rapid increase of this mass of ignorance. In 1840, the number of unlettered in Virginia amounted to 60,000. In 1850, it exceeded 80,000. At this rate, it will not require many centuries to extinguish all knowledge of letters in the State.'

SHAKERISM—DEATH OF J. W. WALKER.

NEWBURGH, (Ohio,) April 9, 1854.

DEAR GARRISON:

I reached Cleveland the evening of the 7th. On the 8th, came to this place, some five miles from Cleveland, and am with O. O. Brown, an old and tried friend in the cause of freedom. I have been to-day to the Shaker worship, in North Union, near this place. Their outward form of public worship that I saw and heard consisted in marching, singing, and clapping hands. In various ways they worship by exercising hands, feet and tongue, in singing, speaking, dancing, clapping hands, and marching. One man spoke to good effect, and said Shakers went for liberty, *universal* liberty—that they held to *re*-generation, and not to generation—that they had no objection to marriage for the purpose of offspring, but that they opposed it as a mere sensual indulgence—that God was masculine and feminine, and that in Jesus the masculine Divinity was incarnate, and that in Mother Ann Lee the feminine was embodied—that it was just as proper to invoke 'our *Mother* which art in heaven,' as 'our Father which art in heaven.' After the public meeting, I had a private interview with some of the elders—a pleasant and profitable one. They have a beautiful home—one thousand acres of land near Cleveland, and much of it under perfect improvement. They know what is passing in the great world around them, in regard to slavery and other reforms. Some of them keep well posted up in regard to those affairs of the outer world. Thus far, the Shakers have been the most successful Communists in the world. They economise labor as none others do.

I have been around the outskirts of Cleveland extensively to-day. It is a beautiful region. This must inevitably be a centre of great influence. For twenty miles off Buffalo, Lake Erie seemed a huge mass of ice, all floating towards Niagara Falls, to be hurled down the great cataract. I can never contemplate these lakes all rushing over those falls without a deep feeling of the sublime. Would that this region might be consecrated to freedom! I cannot but hope every town and city on these lake shores will imitate Milwaukie, and never allow a human being to be taken from them as a slave.

You would be delighted at the sweet, balmy air of Ohio at this moment. Robins are building nests and singing their sweetest notes. All the sweet merry songsters of the grove are vieing with each in the variety and melody of their notes. They sing to their little ones *in anticipation*. The buds of the trees are swelling, and preparing for a rich display of fragrant flowers, and beautiful leaves, and sweetest and richest fruits. Is it cold in Boston? It may be so here to-morrow, for this Western Reserve is the child of New England in more senses than one. She is just about as fitful in her temperament—to-day hot, to-morrow cold.

I have just learned the death of JAMES W. WALKER, who has labored so long and efficiently in behalf of the slave in the West. I have been with him much, and had a high regard for him. He is cut down in the strength of his manhood by fever. He was hunted from England as a Chartist—a friend of the toiling masses. He was among the Methodists, till he was forced, for conscience sake, to come out of all churches, that he might be free to do the good his nature inclined him to do. He is gone—and many will deeply mourn his departure. He has left his mark in Ohio and Michigan, that will not soon be obliterated.

Disunion has lost nothing by the Nebraska Bill in Ohio, but gained much, it is believed. Free Soilers in and about Cleveland talk freely about it as an issue nearer at hand than may be supposed. But agents are wanted; the harvest is great—the laborers few.

Yours, truly,

HENRY C. WRIGHT.

FREE USE OF THE CITY HALL.

NEWBURYPORT, April 9th, 1854.

FRIEND GARRISON:

I send you an extract from the remarks made by GEO. J. L. COLBY, at a meeting of the City Council, a few evenings since. When Mr. Foss was here, or, rather, when we heard he was coming, we applied for the City Hall. The City Clerk referred us to the Committee on Public Property. We applied to them, and it was granted for our use, in answer to the petition we sent in to them, numbering some forty names. Mr. Colby thought it was unjust to cause us so much trouble, and therefore introduced an order granting the use of the hall to all applicants, without distinction of party or sex.

Mr. Smith, of Ward 2, offered an order concerning the use of the Halls, in substance the same as that offered by Mr. Colby at the last meeting. The Council refused to take Mr. Colby's letter from the table, and Mr. Smith said he offered the new order that the matter might come before the body, and the originator of the same be heard. He was in favor of treating every matter with respect, and would not shrink from a free discussion of any proper question.

Mr. Burrill coincided with the gentleman, and approved reviving the order from different motives. He was willing, and preferred disposing of a question in a fair manner.

Mr. Colby followed, and made a lengthy and very able speech on the same. He took the ground that the halls were the common property of the city; that they belonged to no sect, no class, no clique; that the government had no right to close the doors to any one when the purpose was a respectable use of the same. The city had no distinct political or religious character, and should have none,—the halls should be open for the discussion of any question that interests the public, or a portion of the public. It should not be a question with us whether the applicants be saints or sinners, christians or infidels, politicians or no-government advocates: all alike were taxed to build and maintain the halls, and all should have equal privileges. We are not elected to judge of men's religious, political or social creeds. It is enough for us to know that the object is lawful, and that the property is not endangered. Therefore, he would have a declaration, that we were no respecters of persons—that we did not tyrannize in the matter of opinions; but recognized the fundamental law of freedom—the right of every person to think according to the evidence before him, and in accordance with the laws of his own intellectuality.

All, he thought, would agree with him in this abstract theory; but when we come to the practical part, we are wide apart. I ask the hall, says he, as a democrat, to denounce the Whigs: and have it without a question or a price. You, sir, ask it as a Whig, to point out the evils of a democratic administration: and it goes to you free. A third person wishes it to show that both parties are corrupt, and God's law of love is the only rule of action we should have; but he is denied, and the door closed in his face. An Orthodox can have it to prove fore-ordination and election; a Baptist to show that immersion is necessary to happiness and salvation; but when a third man adopts a new creed, and mounts a reform hobby, you turn him into the street, set the police to watch him, and the dogs to bark after him. I ask for the hall to display a learned pig, and the clerk will let me have it; I ask it to discuss some great question of morals or religion, that is not old enough to be popular, and he sends me to the committee, and they send for petitioners; and after all the trouble, will accommodate or deny me, as they please. This is not strict and exact justice between man and man—it is a degree of illiberality unsuited to this land and to this age.

He would further have the order adopted, because it was the usual way; and other cities had this rule working well. Again, because it was sometimes impossible to obtain the object, a majority of the committee often being out of town; and lastly, because it was often the most convenient, as the names might be obtained without leaving places of business.

It was important that we should establish the principle of equality—though we might have no immediate complaint to make of the committees of action. Free discussion, too, was essential to the well-being of a free community; and the right of the people to assemble together could not be denied, even in France, without producing a revolution, as it did in '48. Under a despotism, all these were uncalled for. There were no assemblies or discussions at St. Petersburgh, Vienna, Rome or Madrid, but by the order or approval of the people's masters. He would be sorry that anybody wanted it so here. In some of our States, negroes could not assemble without being liable to the lash.—We do not proscribe men for their color or nativity, but for the more intangible reason, for their opinions. Thus in times past, the halls had been denied to temperance lectures and phrenological discussions, to even non-resistants and woman's rights. It could not be had for Wendell Phillips, one of the finest orators in the world, backed by a hundred names; nor even for Lucy Stone, a woman whose talents and eloquence any of us might envy. He had nothing to say of the peculiar doctrines that any of them might declare; but if the people wish to hear them, they should have that privilege as much as though they wished to hear Dr. Dana or Elder Pike. Those who did not wish to hear might stay away, whoever spoke.

He believed that opposition to this order was simply opposition to new ideas and new usages. We are inveterate fogies, and hate anything that has a freshness to it. There have been our like in every age. The first man who declared the world a globe, and not a plane, was forced to recant in a dungeon. The first man who used an umbrella in London was mobbed: the first man who burned mineral coal was put to death by law; and if now we would entertain opinions and sentiments suited to despotism, heathenism, and darkness, we had better dress in winding sheets, and sit down with the mummies in the Egyptian tombs: the graves of the valley of the Nile were more suitable for us, than these benches. Let us away to our kind in spirit and mental development. If, in the other end of this hall, they will institute Inquisitorial Courts, and sit with all the gravity of owls, in solemn conclave, looking over the list of voters, and rejecting this man and that man from the jury box, because he don't believe as they do—as has sometimes been done—let us follow no such example, nor reflect the conduct of those who are our superiors, by the accident of place.

Toleration, said he, is a virtue: so is humility. And what are we? and who made us, that we should judge of other men's opinions—that we should deny the right of private judgment—the very foundation of the Protestant religion! If we were all-wise and infallible, it might do; but we who mistake about the common affairs of life—the material things about us—who cannot tell the good qualities of a cow, or the age of a horse, because we have not investigated, should not attempt to decide every question in politics, religion and philosophy, when we may know nothing thereof. The cry of infidel, fanatic, fool and mad dog, oftentimes proves that we are the simpletons, without even the power to comprehend the idea enunciated.

There is no danger from discussion, where reason is enlightened and free. Truth would live, and error would die, for God has spoken it. He urged the Council to liberality, and a declaration of that liberality in the adoption of the order.

Mr. Blake made an explanation of the course pursued by the Committee, and Mr. Burrill opposed the order, taking grounds that the Committee were competent to decide upon the matter. He was of opinion that the responsibility rested upon the government, and it was their duty to take care of the property. He favored a free use of the Halls, and supported that liberality of principle that allowed free speech. The Order was lost.

Mr. Colby, in the course of his remarks, said,—'I respect the Hon. Caleb Cushing, and I also respect Hon. Moses Davenport, (our Mayor,) and you, Mr. President, (Moses Hale, Esq., President Common Council;) but, sir, I would open this hall for Wendell Phillips as soon as for Mr. Cushing; for Parker Pillsbury as soon as I would for the Mayor; and for Lucy Stone as soon as I would for the President of this Council.'

Yours, truly,

R. P.

RIGHTS OF WOMAN. Mrs. Emma R. Coe concluded a course of lectures in Barre, on Thursday evening, 6th inst., on the legal, political, and pecuniary rights of women. They were well attended. The *Patriot* says:

'Mrs. Coe is a woman of marked and decided ability—speaks fluently, speaks well. * * All who have heard her must acknowledge, in some respects, the justice of the cause for which she labors.

'Her lecture on Sunday evening, on Temperance, was, we have no hesitation in saying, the best lecture on the subject we have ever heard, and was listened to with deep attention by an audience of four or five hundred persons.'

Dr. HARRIOT K. HUNT, of Boston, delivered an able lecture in Columbus, Ohio, on the evening of the 24th ult., on Women as Physicians. The Ohio *State Journal* says, 'We frankly admit that she is a woman of superior ability and acquirements, and her discourse, we trust, will set some folks to thinking on woman as a physician.' She occupied the pulpit of the Second Presbyterian Church of that place. A correspondent of the *Lily* says:—'The admission of Dr. Hunt into the pulpit of the Presbyterian Church is a step a great way ahead; and, better than that, Dr. Patterson told her that the Starling Medical College of this city (Columbus) is hereafter to be open to women as well as men.'

Mrs. Rose has been giving a course of lectures in Baltimore. The *Republican and Argus*, of that city, says—

'We had, what we do not hesitate to speak of as the highest gratification, in listening to the lecture delivered at the Temple last evening, by Mrs. Ernestine L. Rose, of New York, on the 'Education and Social Position of Woman,' as we are sure the audience generally must have had. Not that they, any more than we, necessariiy, coincided fully with the lady in all her positions, but because of her forcible, nay, truly eloquent, style of oratory. One of her points we were particularly struck with—the necessity of enlarged and well-filled minds in mothers, if sons are expected to start early and certainly on the road of true greatness. There is nothing more evident than this. Then, again, Mrs. Rose showed up, in the most striking manner, the fact that the education of woman goes by *extremes* in this country.

While one class of men seem to think the education of the kitchen everything that is needed in a wife, another seems to think that sort of 'drudgery' unworthy of a 'lady,' and to regard everything beneath the parlor beneath their contempt; and so one insists that cooking a beefsteak, or baking a pie, should be the very height of feminine ambition; while another can see no wifely attraction in anything but a little music, or drawing, or smattering of French! But we have no room for a report, and only designed a notice.'

☞ It may be mentioned, as a singular fact, that the various histories, memoirs and lives of so noted a statesman as Alexander Hamilton, do not give the name of his wife! Even J. C. Hamilton, of New York, in writing the life of his illustrious father, has omitted to mention the name of his mother.

☞ Mrs. Douglass has been released from prison, in Norfolk, where she was imprisoned for teaching colored children to read.

☞ We learn from the London (Canada West) *Prototype*, that a brutal husband, not far from that place, actually destroyed the life of his wife by roasting her in the fire in his own house!

☞ Rev. Dr. Osgood, having been forty-five years pastor of the First Congregational Church in Springfield, has retired from active service on an annuity of $700 allowed him by the Society.

☞ Eleven members of the society of Rev. Dr. Sprague, of Albany, have contributed $2600, to pay off two mortgages on his house. He has received from his congregation, within three months, a sum equal to $8150.

☞ On the 4th of March, Mr. John Thomas, of Tangier Island, in Accomac, Va., received an accession of four grandchildren, born that night, by three of his daughters.

☞ Twenty-two Indians were killed and three wounded, by a party of settlers, on the 24th of February, on McCloud River, California. The Indians had attacked and killed a large party of Chinamen, some little time previous.

☞ A dentist of Philadelphia has succeeded in producing an entire set of teeth—plate and dentals—of India rubber, vulcanized, apparently, to the hardness of ivory, and retaining the exactest possible adaptation to the mouth.

A Handsome Reward.—The Government has presented to the owners of the ship Antarctic (which took off a portion of the passengers of the San Francisco) the sum of $25,000 as a token of gratitude for the services rendered. It was a voluntary gift, as the owners of the ship made no charge.

WORCESTER HYDROPATHIC INSTITUTION,

NO. 1 GLEN STREET.

THIS Institution is well arranged for treatment at all seasons. It will remain under the medical direction of Dr. GEORGE HOYT, until the return of Dr. ROGERS from Paris, in April, 1854.

TERMS, usually, from 7 to $9 per week.

For treatment without board, 3 to $4 per week.

Oct. 10, 1853.

VISITING DENTIST.

DR. MANN (formerly MANN & MELBOURNE, Summer street,) now resides at 13 Avery street. He attends exclusively to those who choose to be waited upon at their own houses.

He fills teeth so as permanently to SAVE them.

His mineral teeth on gold plate are unsurpassed.

He also makes the patent continuous gums with teeth on platina, specimens of which he will exhibit, and show their superiority.

He receives no patients at home, but will visit, exhibit specimens, state terms, and give professional advice without charge.

Messages left at his residence, 13 Avery street, will receive due attention. Boston, Nov. 4, 1853.

DR. NICHOLS'S NEW WORK ON MARRIAGE.

MARRIAGE: its History, Character, and Results; its Sanctities and its Profanities; its Science and its Facts. Demonstrating its influence, as a civilizing institution, on the happiness of the Individual and the Progress of the Race. By T. L. Nichols, M. D., and Mrs. Mary S. Gove Nichols. Price $1. Just published and for sale by BELA MARSH, No. 25 Cornhill.

March 3. 3m

FOR SALE,

BY AUSTIN BEARSE, No. 11 Cornhill, the FARMER'S CALENDAR. Copyright secured by D. D. HALL & Co., New York city. Agents wanted to sell the same, by counties, in Massachusetts.

Business men with small capital will do well to call and see one of the best things ever offered to the public.

Office hours from 10 to 11, A. M.

February 24. 2m

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March 3 4t

PERSONAL MEMOIR OF DANIEL DRAYTON,

FOR Four Years and Four Months a Prisoner (for Charity's sake) in Washington Jail. Including a Narrative of the Voyage and Capture of the Schooner Pearl. Price 25 cts., or 38 cts. in cloth

SIX YEARS IN A GEORGIA PRISON. Narrative of Lewis W. Paine, written by himself. Second Edition. Price 38 cts.

TWELVE YEARS A SLAVE. Narrative of Solomon Northup, a Citizen of New York, kidnapped in Washington City in 1841, and rescued in 1853, from a Cotton Plantation near the Red River in Louisiana. Price $1 00.

For sale by BELA MARSH, 25 Cornhill.

FACTS FOR INVALIDS!

SUNDERLAND HEALING INSTITUTE NOT NURSING

1. The most explicit testimony ever borne against *drugging* has come from intelligent Physicians, who have declared that the present practice does more harm than good.

2. Quackery is the use of remedies, without a knowledge of Nature's laws.

3. You are no better for the nostrums you *have taken*.

4. If curable at all, *you may be Healed by* NUTRITION, *without medicine!*

Why, then, should you dose any more?

Pamphlets of *Information* sent, *post free*, on receipt of *one dime, pre-paid*. Address NEW MEDICAL OFFICE OF CURE, 28 *Eliot st.*, BOSTON, Mass.

March 31.

THE BIBLE DISCUSSION.

FOR sale at the Liberator Office, and by Bela Marsh, 21 Cornhill, the 'Great Discussion on the Origin, Character and Tendency of the Bible, between Rev. J. F. Berg, D. D., of Philadelphia, and Joseph Barker, of Ohio, in January last.' Price, 31 cts. single—$1.00 for 4 copies.

WILLIAM C. NELL,

COPYIST, ACCOUNTANT, COLLECTOR

—AND—

BUSINESS AGENT,

REGISTRY FOR HELP, 21 CORNHILL, (Up Stairs.)

References:

Wendell Phillips, Esq., Francis Jackson, Esq. Wm. I. Bowditch, Esq., Samuel E. Sewall, Esq., Robert E. Apthorp, Esq., James Egan, Esq., Joseph Southwick, Esq., Dr. J. V. C. Smith, Dr. George W. Bungay, Joshua B. Smith, Dr. J. W. Stone, Mr. and Mrs. A. B. Alcott, J. K. Hays, (Sup't Tremont Temple,) George Adams, (Pub. Boston Directory.)

New York Central College,

Located in the Village of McGrawville, in the County of Cortland, New York, was founded in 1849, *upon the broad principles of* 'EQUAL RIGHTS AND CHRISTIAN REFORM,' *and is open to all persons, of both sexes, of good moral character.*

IT has been the purpose of the Trustees of this School, from the first, to make it both safe and inviting to Students, and we believe we may now safely recommend it,—under the supervision and care of President LEONARD G. CALKINS, whose ability for that responsible office has been most happily tested, assisted by a competent 'Board of Instruction,'—free from the unholy influences of larger towns, and pervaded by moral influences, republican habits and Christian example, associated with Manual Labor, we think parents must feel a degree of security, begotten by no other set of circumstances.

One arrangement in this Institution, not to be overlooked in this day of 'public speaking,' is a Rhetorical Class, with daily exercises in Extemporaneous Speaking, under the careful training of the President.

The Student of small means, aspiring to a thorough intellectual education by his own energies, will find in this College sympathy and aid in his arduous and noble work.

The Manual Labor Department of the School is under the supervision of Mr. LUTHER WELLINGTON, a Practical Farmer, a kind and benevolent man, on a farm of one hundred and fifty-seven acres.

A Primary School is taught by Miss KEZIAH KING, a thorough and efficient Teacher, for the accommodation of any who may not be prepared to enter the Academic Department.

The Boarding-Hall will be conducted by Mr. Lyman Butts, who, together with an amiable family, will make boarding both cheap and pleasant.

The College Year is divided into three Terms. The first term, of fourteen weeks, will open on the first Thursday in September.

The second, or Winter Term, will commence on the second Thursday in December, and continue fourteen weeks.

The third and last, or Summer Term, will begin on the second Thursday in April, and close at the College Commencement on the second Wednesday in July.

☞ Any inquiries relating immediately to the School, should be addressed to President L. G. CALKINS, McGrawville, Cortland county, N. Y.

Anything reg